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Women OF KOREA

Rest House by Samjiyon Lake

There is a beautiful natural lake named Samjiyon (three ponds in rows) in the primeval forest at the foot of Mt. Paekdu-san, the sacred mountain of revolution: It is called so from ancient times because it consists of three ponds.

Samjiyon is well known not only for its beautiful landscape but for its everlasting revolutionary relics.

In May 1939 the great leader Comrade Kim Il Sung marched into the Musan area in the homeland, leading the main unit of the Korean People's Revolutionary Army (KPRA). On his way he took a rest by the lake together with his men.

That day the great leader said meaningful words to his men: **"Samjiyon Lake is beautiful and its water is sweet. After drinking it to the full, let's fight the enemy with all our might to liberate our country."**

Cherishing deep in their hearts the great leader's teachings, the KPRA men made firm resolve to liberate their beautiful homeland without fail by beating back brigandish Japanese imperialism.

Erected in rows here in this glorious revolutionary battle site are many rest house buildings equipped with modern cultural and sanitary facilities. The lake is always alive with numerous visitors studying the great leader's revolutionary idea and immortal revolutionary history and enjoying recreation to the full.

Women of KOREA

No. 2 (90) 1981

THE ORGAN OF THE CENTRAL COMMITTEE OF THE KOREAN DEMOCRATIC WOMEN'S UNION

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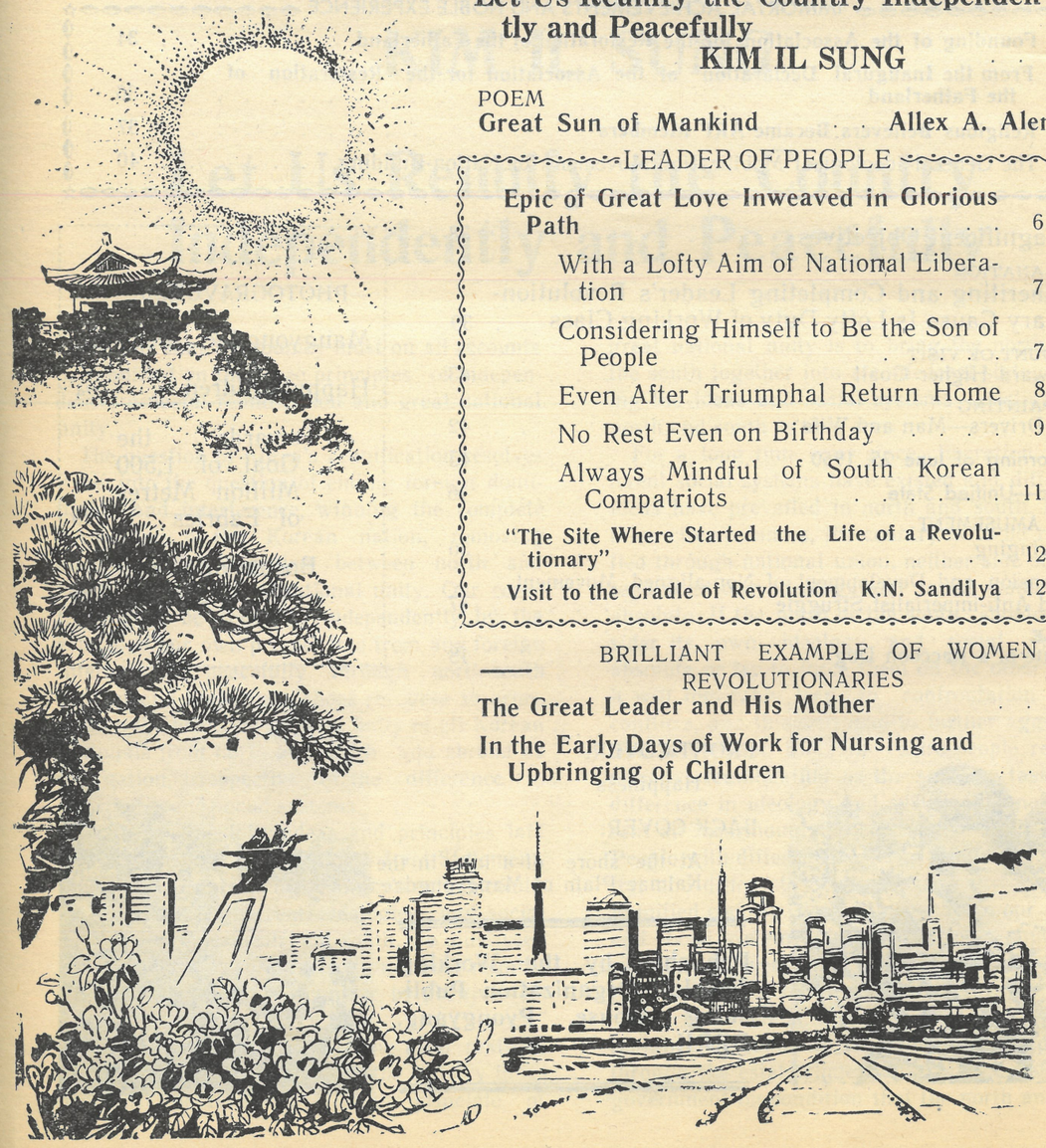

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FRONT COVER:
Happiness

BACK COVER:
At the shore of a lake in the Kalmae Plain of Mangyongdae

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The great leader Comrade Kim Il Sung delivered a **"Report to the Sixth Congress of the Workers' Party of Korea on the Work of the Central Committee".** In this immortal classic work's third section entitled **"Let Us Reunify the Country Independently and Peacefully"**, the great leader summed up our Party's struggle for national reunification during the period under review, set forth the fighting tasks to achieve the country's independent and peaceful reunification, and advanced a new reunification proposal on establishing the Democratic Confederal Republic of Koryo (DCRK) on the basis of the three principles of national reunification while clarifying the ten-point policy to be carried out by the DCRK.

From the third section of his report to the Sixth Party Congress, we reprint the part that the great leader Comrade Kim Il Sung put forth the new reunification proposal on founding the DCRK on the three principles of national reunification.

KIM IL SUNG

Let Us Reunify the Country Independently and Peacefully

We hold that the country must on all accounts be reunified on the three principles of independence, peaceful reunification and great national unity.

The question of Korea's reunification resolves itself into the question of ending foreign domination and interference, winning the complete sovereignty of the Korean nation, removing distrust and antagonism between north and south, and achieving national unity. Our country should be reunified independently by the efforts of our own people, free from any foreign interference, peacefully through north-south contact and dialogue without recourse to arms, and on the principle of great unity of all Korean nationals from north and south and abroad as one nation, irrespective of the difference in their ideas and social systems.

Based on the lofty ideas and principles laid down in the July 4 North-South Joint Statement, and proceeding from our country's actual conditions in which different ideologies and social systems exist in north and south, we must seek the shortest and surest way to national reunification and reunify the country by positive efforts.

Our Party considers that the most realistic and reasonable way to reunify the country independently, peacefully and on the principle of great national unity is to bring the north and the south together into a confederal state, leaving the ideas and social systems existing in north and south as they are.

For a long time, ever since liberation, different social systems have existed and different ideas have prevailed in north and south. If, in these circumstances, the country is to be reunified through national union, neither side should regard its own ideology and social system as absolute. If the north or the south should consider its own ideology and social system absolute or try to force them on the other side, it will inevitably lead to confrontation and conflicts, and this will lead to further aggravation of division. Since the entire people regard national reunification as the supreme task, the difference in ideology and system cannot present an insurmountable barrier to reunification. People with different ideas can live in one country, and different social systems can coexist in a unified country. We will never force our ideas and social system upon south Korea but will subordinate everything to the interests of national union and reunification.

Our Party holds that the country should be reunified by founding a Confederal Republic through the establishment of a unified national government on condition that the north and the

south recognize and tolerate each other's ideas and social systems, a government in which the two sides are represented on an equal footing and under which they exercise regional autonomy respectively with equal rights and duties.

It will be reasonable if in the unified state of a confederal type a supreme national confederal assembly is formed with an equal number of representatives from north and south and an appropriate number of representatives of overseas nationals and if this assembly organizes a confederal standing committee to guide the regional governments in north and south and to administer all affairs of the confederal state.

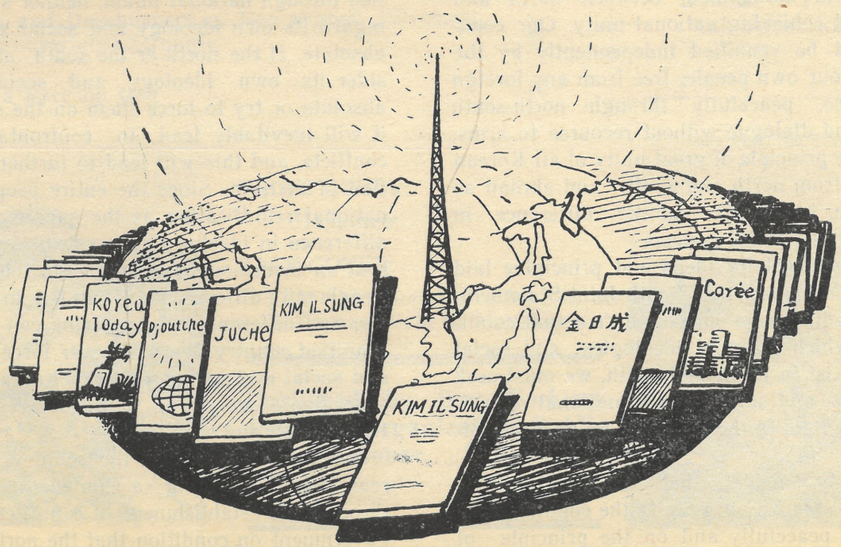
As the unified government of the confederal state the supreme national confederal assembly and the confederal standing committee, its permanent organ, should discuss and decide on political affairs, national defence problems, foreign affairs and other matters of common concern related to the interests of the country and the nation as a whole, on a fair principle and in accordance with the desire for national unity, cooperation and reunification; push forward the work of uniform development of the country and the nation; and realize unity and cooperation between north and south in all spheres. The unified government of the confederal state should respect the social systems, and the wishes of administrative organizations, every party, every group, and every section of people in north and south and prevent one side from imposing its will on the other.

Under the leadership of the confederal government the regional governments in north and south should follow an independent policy within the limits consistent with the fundamental interests and demands of the whole nation, and strive to narrow down the differences between north and south in all spheres and to achieve a uniform development of the country and the nation.

It would be a good idea to call the confederal state the Democratic Confederal Republic of Koryo after a unified state that once existed in our country and is well known to the world, and by reflecting the common political aspirations of north and south for democracy.

The DCRK should be a neutral country which does not participate in any political-military alliance or bloc. Since the two parts of the country, north and south, with different ideas and social systems are to be united into a single confederal state, it is necessary and most reasonable in reality for the DCRK to be a neutral state.

The DCRK, as a unified state embracing the whole of the territory and people of our country, should pursue a policy which agrees with the fundamental interests and demands of the entire Korean people.



POEM

Great Sun of Mankind

Allex A. Alen, Editor-in-Chief of Sierra Leonean paper "Sangbai"

O wise and gracious leader
About with wisdom and love
To lead your people through prosperity
You are a shining star great Kim Il Sung

To your people's call you readily answered
To save them colonialist grip
From a tender age you have devoted for all to
their noble cause
As a guiding light for the nation

A gallant and brilliant leader
Of modern times and age
You have surely taught mankind
To live a fruitful worthy life

You are the one who've taught mankind
To live with his own destiny
Today we all have come to learn
The noble truth of the great Juche

O you are the beacon of revolution
O you are the shining star of the people
O you are a sun of mankind

The great leader Comrade Kim Il Sung gives on-the-spot guidance to the Chongjin Steel Plant (March 1959)

LEADER OF PEOPLE

Epic of Great Love Inweaved in Glorious Path

The great leader Comrade Kim Il Sung was born in a patriotic and revolutionary family and set out on the road of revolution in his early years. In the more than half century since, he has been devoting his uninterrupted energetic activities only for the country and people, for the victory of socialist and communist cause.

The glorious path followed by our respected and beloved leader to this day through the tempest of revolution is resplendent with an epic of his great love dedicated to the freedom and happiness of the people.

WITH A LOFTY AIM OF NATIONAL LIBERATION

In those days when the great leader Comrade Kim Il Sung was born and spent his childhood, our people were undergoing much national sufferings; they had lost their country to the Japanese imperialists and were reduced to colonial slavery. Korea turned gloomy prison, living hell of death, and her mountains and rivers were stained with blood shed by the guiltless people.

The great leader left his native place, Mangyongdae, and crossed the Amnok-gang River early in his boyhood following his father who turned out in the anti-Japanese revolutionary struggle for national liberation.

In the early spring of 1923, the great leader at the age of 11 came back to Mangyongdae and attended school acting upon his father's teaching that one should know well about one's own country.

One January day in 1925, the great leader received the sad news that his father had been arrested again by the Japanese imperialist police.

Burning with surging animosity against the enemy, the great leader travelled the thousand *ri* alone on foot at his young age of 13 with a lofty aim of national liberation, and reached the bank of the Amnok-gang River. The northerly wind was howling over the snow-covered bank; he kept standing there looking back on the dear mountains and rivers of the homeland for a long while, with his overcoat skirt fluttering.

Trees swaying violently in a blinding snowstorm, hovels on the verge of collapsing, and gruesome aspects of wandering people, with just a bundle of belongings on their back and small gourd on their side, trudging unwillingly while taking their children shivering from cold and crying with hunger by the hands....

Bearing such pitiful scenes in his mind, the great leader made a firm pledge to beat back the Japanese imperialists, liberate the homeland and save the people from distress.

After national liberation in August 1945, the great leader Comrade Kim Il Sung looked back with emotion upon those days and said:

"I crossed the Amnok-gang River when I was 13, firmly determined not to return until Korea became independent."

With such a pledge given to the country and people, the great leader had travelled a path of bloody struggle for the revolution against the Japanese imperialists and thus brought a new spring of national liberation on this land as well as freedom and happiness to our people.

CONSIDERING HIMSELF TO BE THE SON OF PEOPLE

One day in the early spring of 1933, the great leader Comrade Kim Il Sung, commanding the anti-Japanese guerillas on the march, rested for a while in front of a peasant's house.

It was hard for them all in a sweat after marching to take a rest outside in the biting cold.

But, none of his men wanted to enter the

house, bearing in their minds the respected and beloved leader's earnest teaching, "**...The Anti-Japanese Guerrilla Army should be a genuine army for the people.**"

After taking off his overcoat to cover a wounded soldier, the great leader started chopping firewood for the house. Each of his men, too, set to work of various kinds for the house owner.

When the peasant and his family folk inside looked through a chink in the door and saw what was going on outside, they were surprised at the scene, because those troops which they had seen until then used to commit outrages upon the people, whereas that army would not spread even a bundle of straw while having rest in the open air, but did work for them assiduously.

It was above the comprehension of the old peasant: Though fancing the man chopping wood as the Commander, he could not make out in the least why the Commander stood the lead in doing such a job.

Belatedly he realized that army was the anti-Japanese guerillas fighting for the liberation of Korea.

Looking round the guerillas' faces with his eyes full of wonder and joy, the old peasant asked the great leader to enter the house pulling him by the sleeve.

Graciously calling him "grandpa", the great leader had a cordial chat with him. On noticing his poverty-stricken circumstances, the great leader handed money to him telling him to use it to make up for his livelihood even a bit.

Having found out that the man who was so kind-hearted was none other than General Kim Il Sung whom the entire nation held in high esteem, the old peasant in tears of surging emotion, said:

"Commander, how can you be chopping wood?... How can you, Commander, do work of that kind?..."

Smiling, the great leader replied, **...The commander, too, is a son of the people. Why shouldn't I do what the people do?**

What the words of deep significance! Such a remark could be made only by the great leader, who was born of the people and aimed at the sacred cause for his purpose of the revolutionary activity to save the people from all sorts of subjugation and oppression and bring genuine freedom and happiness to them.

For the great leader, nothing was more precious than the people in the world. He found worth and value in politics, economy, culture, nature and its abundant resources, philosophy, revolution and creation so long as those served the interests of the people.

Considering himself to be the son of the people, the great leader put them before him at all times, takes it his sole happiness of life to fight and create for their goodness.

EVEN AFTER TRIUMPHAL RETURN HOME

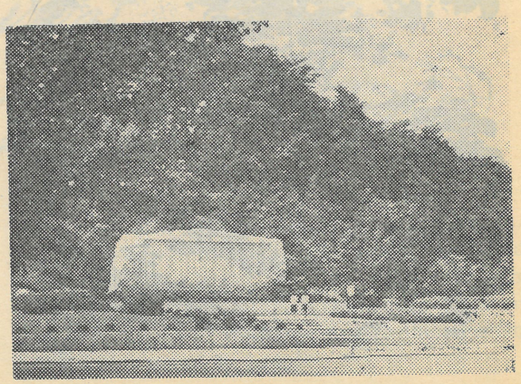
Korea became free on August 15, 1945.

The respected and beloved leader Comrade Kim Il Sung, who defeated Japanese imperialism by organizing and leading the anti-Japanese revolutionary struggle for 20 long years, returned to the homeland in triumph.

How passionately the great leader had loved and longed for this dear homeland!

He had yearned after it, sipping gruel mixed with wild grass in the cold dew, snowy and frosty weather, and passing sleepless nights with anxiety about the pains of people groping their way in the darkness; he finally reached this land after uncounted fierce bloody battles and endless arduous march over many thousands of miles bristling with obstacles and trials.

Monument Erected at a Fork in the Road Leading to Mangyongdae



Giving no thought to his brilliant feats but concerning himself more about the heavy tasks to develop the country into a rich and powerful, severeign and independent state, he devoted himself to the building of a new Korea, without finding time to take a rest after the fatigue of long, tortuous struggles. The great leader did not even have a private residence. Living in a boarding house with the anti-Japanese guerrillas, he put forth his best endeavour from early morning till late at night singleheartedly to build a paradise of freedom and happiness as soon as possible for the people who had been trampled down and maltreated.

One day early in October, the great leader started out for the Kangson Steel Plant to meet the workers, the pillars in the construction of a new country and talk with them about the state affairs.

His aide-de-camp was much delighted at it for he guessed that on the way to Kangson the great leader would certainly visit his native place, Mangyongdae where he was born and spent his childhood.

Soon the car came to a fork in the road, where one road led to Mangyongdae. The great leader got down from the car. Then, he gazed in the direction of Mangyongdae with deep emotions, and said in undertones:

"Mangyongdae is over there.... It's a good place.... Go there in my place. I am sure you'll like it...."

In incredulous wonder for the moment the aide looked into only his face.

It is his native village of Mangyongdae which he had never forgotten even a day during 20 long years of the anti-Japanese revolutionary struggle. Because he was so close to his old home, he must have had an intense desire to visit his home and meet his grandparents, uncle and aunt, and other relatives who had been looking forward to see him again. However, he would never find any personal joy in anything apart from the country's prosperity and people's happiness.

For a time, the great leader had stood looking at the familiar hilltops of Mangyongdae before he slowly got back into the car.

Plucking up his courage, the aide pleaded, "May I suggest that you stop in there just for a while?"

But the great leader started for Kangson, saying he would drop in next time.

Regarding the destiny of his own and that of the country as one and the same, the respected and beloved leader bypassed his native place within short distance for the cause of the revolution.

He made his first historic speech on October 14, 1945 to the entire Korean people at the Pyongyang mass rally in honour of his triumphal return, and extended his first greetings to them. And then, the great leader visited his home village of Mangyongdae on the very day.

NO REST EVEN ON BIRTHDAY

This story goes back to the 15th of April 1977, when our people greeted the 65th birthday of the respected and beloved leader Comrade Kim Il Sung, whom they hailed as the great leader for the first time in their several thousand years long history.

Up to that day, the great leader had pursued his long guidance journey from the Paekdu Plateau in the northern tip of our country down to the southern villages along the Military Demarcation Line. On the very day, too, he was giving on-the-spot guidance to the countryside with a mind to provide the people with a happier life.

A severe spell of dry weather continued for several months extending from the past winter to the spring, which caused grave anxiety to the great leader.

Luckily, on the very day, April 15, it rained for the first time that year.

Rejoicing over the rainfall at his place of abode in the locality, the great leader went out of doors early in the morning saying that it was a happy news, indeed. Then he said to his suite: You're harping on my birthday. But the

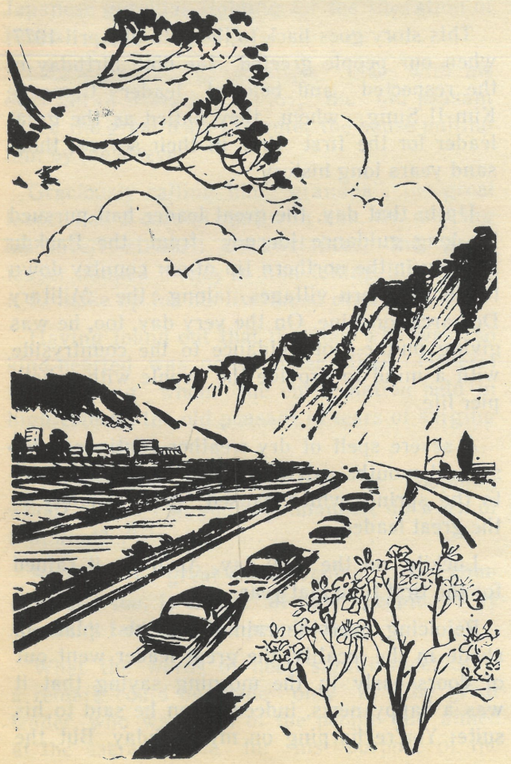
rain makes me happier than birthday celebration. Really nothing can give me greater pleasure than this rain.... I feel much relieved.

So saying, the great leader was getting wet willingly in the rain.

In spite of his clothes wet with rain, the great leader was so much delighted saying that a welcome rain for which the peasants had long awaited was coming down, the rain making the people better off. That day, too, as usual, he devoted his all for their good.

Over the past more than half a century since he embarked on the revolutionary activity in his early years up to now, the great leader has been dedicating himself solely to the country and the people without taking a good rest of a single day even on New Year's Day or his own birthday, nay on his 60th birthday that never came twice in a life-time.

At one time, by advance arrangement with one another, our functionaries made a business trip before the birthday of the great leader.



Their intention was to give him one day's rest on his birthday.

Having an inkling of this, the great leader smilingly said that the state affairs would be suspended by his rest, and set out on a guidance tour that day, too.

Another episode dates back to the 60th birthday of the great leader.

In our country from olden times, it had been regarded as a matter of course that sons and daughters should give a banquet on their parents' 60th birthday. Much more it was a bounden duty for our revolutionary soldiers to significantly celebrate the 60th birthday of the fatherly leader.

That is why our officials concerned, reflecting the earnest desire of our entire people, told the great leader about their plan to hold a celebration function on his 60th birthday.

In reply, the great leader said:

"What meaning has it to give an elaborate banquet in honour of my 60th birthday in these busy days? I don't wish for it. I should be obliged if you would let me pass the day quietly. That will be good and helpful to me."

He repeated the same thing.

On the very happy day, the great leader worked till late at night.

Regardless of the ardent wish of the entire people, the great leader has devoted his all to the revolutionary cause of the working class. Not only that. Occasionally his birthday escaped his memory. Nevertheless, he has never failed to celebrate his comrades on their 60th or 70th birthday while lavishing his all loving care on them.

The glorious historic course followed by the respected and beloved leader has been embroidered with his altruistic devotion to the country and the people and with his brilliant exploits that will shine forever.

A great man who knows how to suffer joyfully for the country and the people, the fatherly leader carries on tireless and energetic activities as ever.

As in the past, so in this time, too, the fatherly leader is sure to walk within the precincts of a factory or to follow a foot-path between fields. Picturing his august image in our minds, we reverentially wish him a long, long life in good health.

ALWAYS MINDFUL OF SOUTH KOREAN COMPATRIOTS

The great leader Comrade Kim Il Sung has taught:

"It is the most important revolutionary task of our Party to win the cause of national reunification, the greatest desire of the entire Korean people."

It happened on one autumn day. While giving on-the-spot guidance to North Pyongan Province, the respected and beloved leader convened a joint meeting of many counties' officials.

Advising them at the meeting not to work women at night as much as possible at local industry factories, the great leader went on to say: Women must boil rice early in the morning. So, if they should do night work, they would not get enough sleep. Though I am a light sleeper, I have a headache on the next day after spending a restless night.

This was the remarks uttered by the great leader concerning about those workwomen at the night shift. But his words gave a great shock to the participants wishing him a long life in good health.

Several days later, one of them got a good chance to entreat the great leader to take a sound sleep at night.

But the great leader softly turned the talk aside saying: What makes you say so? I get sleep.

At that official's repeated and earnest entreaties, the great leader lost in thought for a while and said in a low voice, half to himself: An abnormal habit has grown upon me....The reunification would make me a good sleeper....

The moment, a strong emotion surged up within the heart of the official, who was too touched to say any more.

Once the great leader said that at the thought of the southern half of the country he felt as if he had still stood on Mt. Paekdu-san; another time he told to a foreign correspondent that national reunification was the best gift he could give to the Korean people.

In the same spirit of those days when he had concerned about the homeland and nation under ordeals and devotedly fought for national liberation standing on the sacred mountain of Paekdu, the fatherly leader has been pouring his all to save the south Korean compatriots from distress without taking a moment's rest as ever even after liberation.

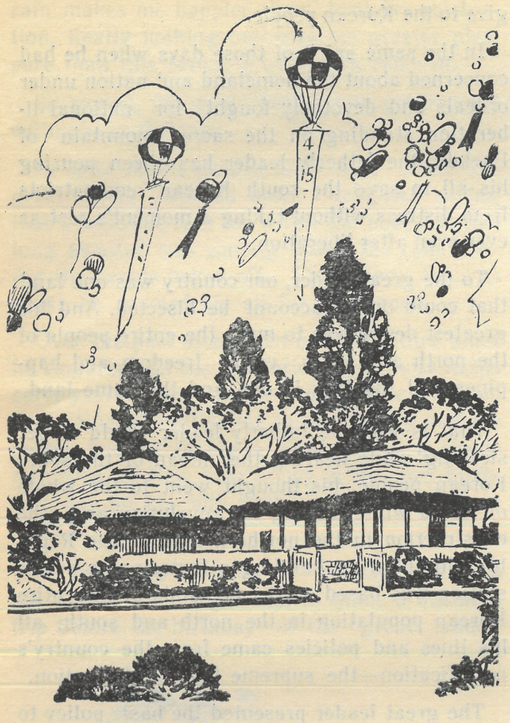
To the great leader, our country was one land that could on no account be bisected. And his greatest desire was to make the entire people of the north and south enjoy freedom and happiness all together in one and the same land.

That is why the fatherly leader would forget sleeping while hearing the moan of the south Korean people; his thought went to the whole of Korea while leading the revolution and the construction in the northern half of the Republic; his plan for building a factory or a power station was based on the demands of the entire Korean population in the north and south; all his lines and policies came from the country's reunification—the supreme task of the nation.

The great leader presented the basic policy to achieve national reunification independently by the Korean people themselves on the democratic principles and in a peaceful way without any foreign intervention. On the basis of this, he proposed on many occasions the just, fair and realistic plans for national reunification acceptable to anyone at each and every stage of the developing revolution.

At the Sixth Congress of the Workers' Party of Korea held last October, the great leader, correctly reflecting the common aspiration and demands of the entire Korean people, advanced once again the wisest plan to reunify the country by founding the Democratic Confederal Republic of Koryo.

Thanks to the great leader, Korea which had long been eclipsed on the world map for 36 years under Japanese imperialist colonial rule, was resuscitated and there appeared a people's paradise in this land. Like this, guided by the respected and beloved leader and the glorious Party centre, our people will lead a happy life in a reunified country. The day shall come without fail.



"The Site Where Started the Life of a Revolutionary"

(Excerpts from the world people's accounts of visit to Mangyongdae)

"Mangyongdae is a small village in the region of Pyongyang, on the bank of the Taedong-gang River. From the Mangyong Hill one can command a bird's-eye view of beautiful Mangyongdae....

"We visited Mangyongdae on several occasions like thousands and thousands of people of Korea and from all parts of the world to see the site where started the life of a revolutionary who brought about a definite change in the course of history of his country and at the same time greatly influenced the international revolutionary movement. Mangyongdae teaches a simple lesson: the people are the creators of history; they are the creators of all; and their children are the master of the future, nobody else.

"Marshal Kim Il Sung was born neither on a silk sheet nor in a palace and the riches. He was born in a cottage. He was born of the people and grown among the people, but he has been building a new Korea, the pride of all the Koreans. This is the lesson of Mangyongdae and it attracts the minds and eyes of the alert visitors."

(Genaro Carnero Checa, Peru).

"The low-roofed straw-thatched house in Mangyongdae permeated with the breathing of the revolutionary family is a modest farmhouse.

"Looking round its main house where President Kim Il Sung was born and spent his childhood under the care of his father and mother and grandparents, as well as its outhouse used as an open shed, I was sunk deep in thought.

"A few kitchenware, two chests, a low desk and an inkstone, a misshapen jar, a hand loom, and farm tools—these are all that belonged to this house.

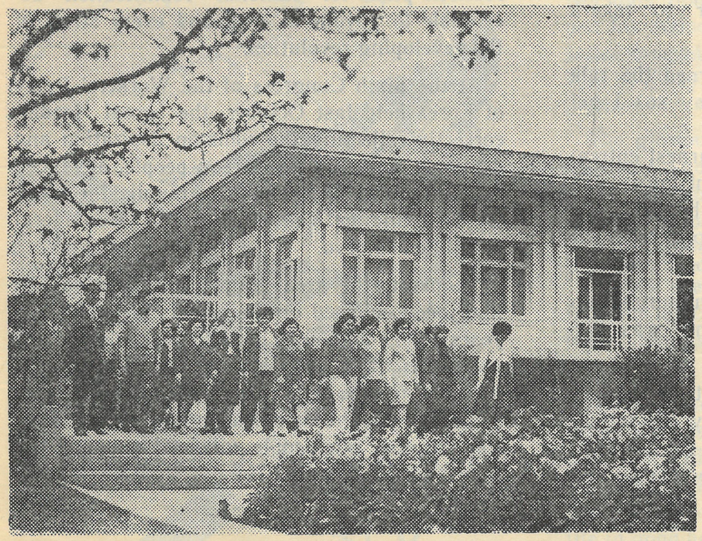
"As they bore witnesses to the poverty and assiduity of the revolutionary family, I was unable to be indifferent to even a water jar.

"A lump came into my throat, thinking of the President's family: the family had been so poor that they could not have owned a house. His great-grandfather had acquired a cottage as grave- and mountain-keeper for a landlord, and the family inhabited it for three generations. Unable to afford the money even for a decent jar, the family had purchased the cheap misshapen jar left unsold until then.

"I realized that because he was born into such a family of poor people, Marshal Kim Il Sung could be the people's father who has been devoting his all to their abundant life."

(Takagi Takeo, Japan).

Visit to the Cradle of Revolution



Foreign friends visit the Mangyongdae Revolutionary Museum

On 16th of Sept 1979, I visited Mangyongdae, one of the most important historic places in the history of New Korea.

The thatched house in Mangyongdae, where the great President Kim Il Sung was born, is maintained in all purity, serenity and originality, sending out the eternal message of patriotism as the sole torch to rouse, rehabilitate and reinforce the glow of revolution and reconstruction that the great President Kim Il Sung ignited for the emancipation of the exploited and the enslaved humanity.

We were taken round the Mangyongdae Revolutionary Museum built in commemoration of the birth anniversary of Marshal Kim Il Sung and were inspired and enthused to grasp the heritage of patriotism of the great leader.

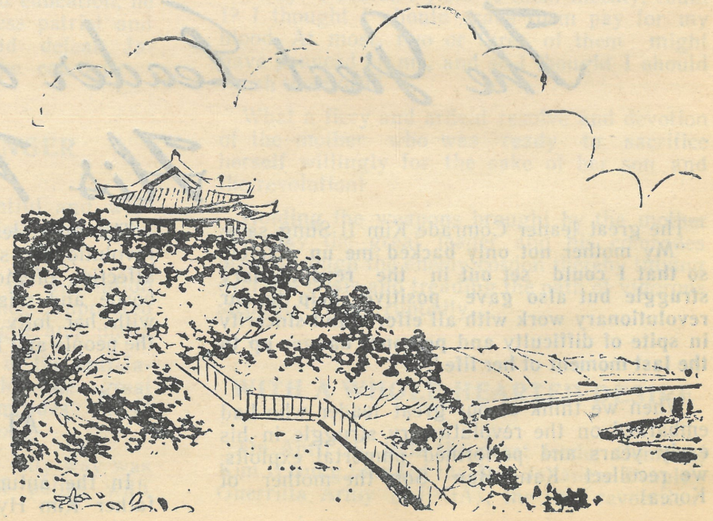
History of Korea today is the history of fulfilment of dreams of the people by Kim Song Ju, most affectionately rechristened by the grateful Korean people as General Kim Il Sung.

Leaders have come in their myriads to herald a new and vibrant lease of life to the countries they were born in. But has any leader come to the fore thus far from such heart-rending poverty, hunger, and destitution, as also from such a patriotic and revolutionary heritage? With so crystal-clear and easily graspable message, has any one enlightened the exploited humanity to rise on its own? Is not the philosophy of the Juche most lucidly and simply and succinctly sending out its straight forward message of Man as the centre of creativity? Never was the man so dignified and incarnated as the great President Kim Il Sung has attired and statured him into through the philosophy of Juche.

I feel such an impression of this historic Mangyongdae.

If Mangyongdae is the place of pilgrimage and worship today, it has earned the right to be so thanks to the sun that rose in the Korean horizon from Mangyongdae. If Korea, the Democratic People's Republic of Korea is full of mirth and health, life and luminosity, and confidence and inspirations, it owes all this to the sun that rose on the Mangyongdae thatched hut on April 15, 1912.

K.N. Sandilya, Chairman of Bihar State Branch of the India-Korea Friendship Association



The great leader Comrade Kim Il Sung receives the weapons from his mother Kang Ban Sok which she fetched breaking through the strict cordon of the enemy

BRILLIANT EXAMPLE OF WOMEN REVOLUTIONARIES

The Great Leader and His Mother

The great leader Comrade Kim Il Sung said: **"My mother not only backed me up actively so that I could set out in the revolutionary struggle but also gave positive help to our revolutionary work with all efforts and sincerity in spite of difficulty and personal danger up to the last moment of her life."**

When we think of our great leader who had embarked on the revolutionary struggle in his early years and performed immortal exploits, we recollect Kang Ban Sok, the mother of Korea.

The great leader's childhood and history of revolutionary struggle are all blended with the affection of Mother Kang Ban Sok, who had borne and raised our leader, and interweaved with her lofty aspiration for the country and the people and for the revolution.

AT SWINGING SITE

In the autumn of 1917, the great leader's father Kim Hyong Jik, an outstanding leader in the anti-Japanese national liberation movement of our country, was arrested and imprisoned by the Japanese imperialist police.

One spring day of 1918, Mother Kang Ban Sok took her son to the back hill.

Getting on a swing with him on her lap, she said:

"Jung Son (the great leader's childhood name), the Taedong-gang River over there is clear of ice and the trees are all in leaf, but your father has not come back. He was fighting for the liberation of the country. Is it a crime? Grow up as quickly as possible to avenge your father."

Her words instilled in her little son burning hatred against the vicious Japanese imperialists.

One summer day of that year Kang Ban Sok went to see Kim Hyong Jik in the Pyongyang Prison, taking the six-year-old son with her.

Previous to their departure on that day, her old mother had advised her to go without the son for fear that the horrible sight to see at prison should inflict pain on the child's mind.

Mother Kang Ban Sok, however, said:

"I shall take him with me. Though young, he must witness the suffering of his father. Only then shall he deepen his enmity against the enemies and strengthen his resolve to fight against them. His father in prison, I think, will want it, too."

Thus, the future leader in his infancy went to the Pyongyang Prison with his mother. After meeting his father suffering many hardships behind the bars, he burned with surging indignation against the Japanese imperialist aggressors and made up his mind to smash the enemies.

Enjoying his mother's love and education, he was brought up to be the peerless patriot and the sun of the nation who would defeat Japanese imperialism and save the country.

SURMOUNTING DANGER

Nothing could be more delightful and worthwhile to Mother Kang Ban Sok than to do her best for her son.

Clearing the arduous path of revolution together with her son, the mother supported his revolutionary work with might and main.

It happened in the early days of the anti-Japanese revolutionary struggle that the great leader and his several comrades were surrounded by the police in Fusong.

The situation was critical. The only way was to break through a cordon of police with death-defying fighting. To do so, someone had to go to Wanlihe village braving the strict watch of swarming enemies and bring revolvers from the members of a local organization there.

"...I shall go and fetch the arms. I can do the job that much, can't I?", she said to her son, and set out willingly with usual gentle smile on her face.

Crossing mountain and river without rest, she got to her destination.

Comrade in Wanlihe gave two revolvers to the mother. She tried to hide them in her dress at first, but gave up her try.

Sunk in thought for a while, the mother went to the butcher's across the street and bought some pounds of beef. She concealed the revolvers among chunks of beef in a basket artfully. Just before leaving there with the basket on her head, she asked the organization member to charge the revolvers with cartridges and make the trigger ready for action.

He was taken aback first. Looking up to her countenance full of firm determination and fighting spirit, he released the safety bolt with strong emotion.

Then, the mother took her departure carrying the loaded revolvers between the meat in the basket on her head.

The mother came back safe; the great leader greeted her amidst stirring atmosphere together with his comrades.

She took out the revolvers and gave them to her son, saying the revolvers were loaded. He asked the mother why she ventured to load them.

She answered:

"Why? I couldn't yield to them meekly, could I? I thought I should make them pay for my blood. At most, two or three of them might have pounced on me, and so I thought I should finish them off!"

What a fiery and ardent resolve and devotion of the mother who was ready to sacrifice herself willingly for the sake of her son and the revolution!

Holding the weapons brought by the mother that day the great leader and his comrades broke through the enemy cordon thereby tidying over the crisis and treading the path of vigorous struggle uninterruptedly.

WITH A WHOLE-HEARTED DESIRE

On April 25, 1932 the great leader Comrade Kim Il Sung founded the Anti-Japanese People's Guerrilla Army (AJPGA), the first revolution-

In the Early Days of Work for Nursing and Upbringing of Children

The great leader Comrade Kim Il Sung gave the following teaching to the Women's Union workers in May 1946:

"We shall be able to accommodate the children in nurseries and kindergartens some day when the national situation permits it. As a matter of fact, I should like to have nice buildings erected right now to raise children under public care, but the present circumstances do not allow us to build all the nurseries and kindergartens we need at once....

"Nevertheless, we cannot just sit idle till all conditions are provided. Of course, the state will take measures to solve this problem, but the Women's Union, too, must examine ways of solving it by the efforts of women."

In compliance with the great leader's teaching, Comrade Kim Jong Suk, the anti-Japanese heroine and indomitable revolutionary fighter, energetically organized and guided the work of setting up nurseries and kindergartens and managing them, and afforded her personal example to the Women's Union officials despite the claims of her busy life after national liberation.

SEEING A DAILY SCHEDULE OF KINDERGARTEN

One June day in 1948, Comrade Kim Jong Suk had a conference with officials concerned to improve the kindergarten work, and gave them detailed instructions as to laying out the daily routine of kindergarten and the content of child-nursing and education. Then, she paid a visit to the Tosanri Kindergarten in Pyongyang City.

With deep emotion, the kindergarten teachers welcomed respected Comrade Kim Jong Suk whom they sincerely held in high esteem at all times. She exchanged warm greetings with them and looked round the kindergarten.

Going the rounds of every room with close attention, she came to a stop before a daily schedule put up on the wall.

According to it, the daily routine of kindergarten was to begin at 10 a.m. After seeing it, she said that only those women of leisure class required such a belated beginning and that the daily routine of kindergarten should conform to the labour life of working women and enable them to do their work easy in mind after committing their children to the care of the kindergarten.

Those teachers there were much affected by her words, while looking up to respected Comrade Kim Jong Suk who entered deep into the trouble of working women at the sight of the kindergarten's daily schedule in which even those expert officials were little interested, and corrected its defects in good time.

That day she inspected a class at work and awakened them minutely to the shortcomings to be mended in teaching method and content. She pointed out that they should lay stress on the children's correct learning of vocabulary and the guidance for pronunciation in national language lessons and must give children a clear understanding of number in arithmetic lessons. Then, she instructed the kindergarten teachers to educate children well so that they might love the country and hate the class enemies from childhood.

Coming out in the yard to see other teachers planting flower seedlings, she said: You should let the kindergarten children do such a work. You may give varied education to the children by making them transplant flower seedlings with this small shovel to encourage their love of labour and enable them to learn the names of flowers while helping them observe the growing and blooming process of their seedlings.

After looking round the playing ground, she stressed that the kindergarten yard should be arranged like a park and close attention be paid to

Comrade Kim Jong Suk, indomitable revolutionary fighter, takes maternal care of the pupils of the Mangyongdae Revolutionary School

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ary armed force of our country. The anti-Japanese armed struggle flamed out fiercely.

Mother Kang Ban Sok was leading a busy life in those days. While expanding the organizations of the Anti-Japanese Women's Association to unite women around them, she pushed forward the work of assisting the new-born AJPGA.

In the course of her energetic activities in so many affairs, the mother relapsed into illness and was laid up.

It was one day when the great leader was preparing for South Manchurian expedition. Informed about her illness, he visited his mother, taking with him one *mal* (about 16 quarts) of millet provided by his men with sincerity.

Mother was in critical condition.

Either firewood or provisions had run out in the house. But she breathed no word of worry about her livelihood.

The mother said to her son:

"If you, a revolutionary, worry about your home like this, you cannot make revolution. I'm alive, and no spider is going to weave a web over the mouth of a living person...."

Thinking of her son who worried about family while doing the great work of revolution the mother resumed:

"If a man who is out to liberate his lost country worries about his home, how can he achieve great things? You are going to build larger units to fight the enemy, so is it right for you to act in this way? It seems to me that what you have done is wrong.... If you would carry on revolution, you should have forgotten the household cares...."

In spite of serious illness, Mother Kang Ban Sok gave her whole-hearted consideration to the revolution before herself.

Before her son set out on a long way of fight leading the Korean soldiers, she had cut her braided hair and laid it in his shoes lest his feet should get frozen, and gave him 20 *won* earned penny by penny through hard toil, saying "A man must always have money in his pocket to use in time of urgent need." (Later he spent that money on making clothes for the Children's Corps members clad in rags.)

Mother Kang Ban Sok's affection for the great leader was really a lofty affection for the revolution, and for the country and the people.

We are growing up happily in the bosom of the fatherly Marshal

their physical training so that they might possess knowledge, morality and a sound body from childhood.

After her leaving, the teachers there gave children a good emotional and intellectual education in conformity with their age and mental peculiarities, thus introduced greater innovations in their kindergarten's work.

VISITING THE MARCH 8 NURSERY

Comrade Kim Jong Suk provided her energetic guidance for the nursery work, too.

One day, she visited the March 8 Nursery which was built first in our country.

After having inspected the nursery facilities she said to the nursery officials that the nurture of children was a very important work of bringing up the future pillars of the State and had a significance of top priority in guaranteeing the entry of women into public activity, and that they should take thorough care of children's health, fit up the building well and instal ample sanitary facilities. Then, she discussed and settled the pending problems in the management of the nursery.

As soon as she returned home, she personally cut out quilting stuffs and bibs with cloth which she had kept for her own use, and sent them to the nursery children.

The nursery teachers were deeply affected by her sincerity and enthusiasm devoted to helping women launch forth in public life.

Thanks to the energetic guidance and activities of Comrade Kim Jong Suk, the anti-Japanese heroine and indomitable revolutionary fighter, the Women's Union organizations and officials could successfully carry out the great leader's teachings on building and managing the nursery and kindergarten well, and powerfully push forward this work by undertaking it as a primary duty of the Women's Union.

Really, the initial stage of our child-nursing and education system was permeated with the noble endeavour of Comrade Kim Jong Suk who put forth all her energies to materialize the benevolent love of the great leader. Now, that system is flowering and developing day after day.

PROCLAMATION OF COMMUNISTIC PROGRAMME OF INFANT NURSING

"The 6th Session of the 5th Supreme People's Assembly of the Democratic People's Republic of Korea adopted the advanced 'Law on the Nursing and Upbringing of Children of the Democratic People's Republic of Korea'.

"The proclamation of a communistic programme of rearing children at state and public expense is, really, unprecedented in history.

"Children are provided with what is the best and finest preferentially in the Republic and all of them are treated as the 'king' of the country. It is universally known.

"The law is made up of 6 chapters and 58 articles, which are permeated with the great Juche idea overflowing with humanity....

"The following contents can be found in the law:

"'...It is the loftiest duty for revolutionaries to bring up healthy and intelligent children, the flower-buds of the nation.'

"'...children are the future of the country, reserves for the building of communism, and successors to our revolutionary cause, who will carry forward the revolution.'

"The abovementioned articles impressively awaken me to the considerable importance of bringing up children with utmost care and to the idea of this law.

"I have formed a strong conviction with infinite envious admiration that this law is conducive to the bright future of the Democratic People's Republic of Korea in the long run and marks a turning-point in hastening the revolutionization of women and their final emancipation."

Tachi Fumiko, Japan

"Today our children are growing up happily, under the legal protection of the state, looked after from the day of their birth with scientific hygienic care and nutrition and given socialist education at modern nurseries and kindergartens."

KIM IL SUNG

Shining Triumph of Our Child-Rearing Policy

(Our reporter's interview with Director of Office of Nursery Guidance under Public Health Ministry)

Reporter: Now our people and women significantly greet the fifth anniversary of the promulgation of the "Law on the Nursing and Upbringing of Children of the Democratic People's Republic of Korea" established by the great leader President Kim Il Sung.

Would you give some explanation to this law for the foreign readers?

Director: The Law on the Nursing and Upbringing of Children was adopted at the Supreme People's Assembly held in April 1976.

This law is an equal and popular law under which the state institutions and social and cooperative organizations are responsible for ensuring all that is necessary for nursing and educating children.

Article 2 of Chapter I of the Law provides that "The DPRK rears all the children in nurseries and kindergartens at state and public expense."

As stipulated by this article, our state bears all the expenses of rearing the children in nurseries and kindergartens. All children receive equal state and public benefits, irrespective of the occupations of their parents, the quantity and quality of the labour they put in.

It can be said, too, that this law is a progressive and revolutionary law making it possible to bring up the children, successors to our revolution, to be new men of a Juche type with a wide range of knowledge, lofty morality and strong physique.

Today our country has more than 60,000 nurseries and kindergartens, where 3.5 million children are growing up.

All the nurseries and kindergartens give children a systematic education and cultivate their collective spirit and lofty moral qualities according to the principle of the socialist pedagogy.

Our children grow up in good health thanks to the scientific and cultured rearing, and their artistic talents are developed so that they can sing and dance, and play musical instruments from childhood.

Such a system of rearing and educating children established in our country is legally consolidated by this law.

Furthermore, the progressive and popular feature of the law can be explained from the fact that it enables women to free themselves from the burden of domestic childcare and take active part in the revolution and construction to revolutionize and working-classize themselves.

Our women leave their children in the care of nurseries from their birth and place them under the care of kindergarten since their age of four. That relieves women from the burden of rearing their children and enables them to take part in public life without any worries and give full play to their wisdom and ability.

Reporter: When did the work of raising and educating children under state care begin in our country?

Director: The work is of distant origin though only five years has passed since the adoption of the law.

In the early days of the anti-Japanese revolutionary struggle, the great leader drew up its plan, which has been translated into brilliant reality, saying to the Anti-Japanese Women's Association members that special establishment for child-nursing should be set up in the future the building of which would be finer than a king's palace.

During the anti-Japanese armed struggle, he matured the Juche-oriented plan for nursing and educating children, and built up its shining tradition. The revolutionary principle of "The best thing to the children!" was established also in those days.

After national liberation (August 1945), the great leader, on this basis, put forth the wise policies on nursing and educating children at each stage of the developing revolution, and led the Government of the Republic and our people to their realization.

Kindergarteners learn our letters

Compulsory One-Year Preschool Education

Article 36 of Chapter IV of the "Law on the Nursing and Upbringing of Children of the Democratic People's Republic of Korea" provides as follows:

"The state gives all children a compulsory one-year preschool education through the senior course of the kindergarten.

"During the period of compulsory preschool education, the state cultivates in the children the habit of revolutionary organizational life and gives them the basic knowledge enough to receive school education, such as the cultured language, penmanship, figure-work, etc."

By the benefit of the system of nursing and educating children established by the great leader, our country has achieved a considerable success in the compulsory one-year preschool education.

Children begin to develop the power of discerning good from bad and discriminating between right and wrong and form good habits, which grow firmer on the revolutionary and class foundation.

From early childhood they build up the character of loving and helping their friends and cherishing affection for the collective and enjoying work.

The intellectual development of the nursery and kindergarten children attains such a level that they acquire more than 3,000 vocabularies of the cultured language and know how to write the Korean alphabet and their own names and do addition and subtraction within the range of the figure 10.

They are on a high level of artistic skill, too.

They sing and dance well, play on musical instruments proficiently and take part in art performances, thus give full scope to their talents.

Like this, the compulsory one-year preschool education in the senior course of the kindergarten lays the firm foundations for school education which all children obtain from their age of six.

From the first days of the primary school, they can read the textbook by themselves and easily understand the contents of education.

After entering the primary school, those children, who have got used to a collective life, lead an orderly life and keep discipline voluntarily.

Our state system of nursing and educating children backs up the school education reliably in this way and creditably fulfils the role of a sound foundation in bringing up the rising generation to be new communistic men.

Even in the postwar period after the whole country was in ruins, the State paid the first attention to the work of rearing and educating children, and furnished anything necessary unsparingly to the construction and management of nurseries and kindergartens.

Those nurseries and kindergartens made their appearances first of all in the sunny and scenic places, though the State institutions were settled in bomb shelters yet.

Of course, a huge amount of funds are needed for the nursery and kindergarten management at state and public expenses. Nevertheless, the fatherly leader graciously sees to it that considerable outlay of state funds is made for the work of nursing and educating children, saying nothing should be spared for the sake of children.

Reporter: Now, would you tell about the successes achieved in this work?

Director: Its vitality can be seen first in the thoroughgoing protection of children's health and constant development of their physical strength.

Nurseries and kindergartens map out the children's daily routine rationally in keeping with their physical constitution and growing conditions, and thoroughly scientize the course of childcare—feeding, sleeping and playing. At the same time, they give systematic medical service to children. Thus, the children are growing up in the best of health without knowing disease. At any nursery and kindergarten, the children exceed the normal index of growth in their height, weight, and the girths of the chest and head.

This is our big success and pride in the work of protecting children's health.

What is more, an epochal change is taking place in their ideological and moral life and in their intellectual development. Those children who were brought up at nurseries and kindergartens know how to observe discipline, love friends and behave themselves decently for they led a collective life and cultivated themselves better.

As they learned much there, from early childhood, they are good at their books at primary school as well. This bespeaks that our system of nursing and educating children backs up the school education reliably, and affords a firm foundation for training the new generation as competent revolutionaries of a Juche type.

What I want to touch upon further is that women, too, enjoy an independent and creative life to the full like men under the benefit of the Law on Nursing and Upbringing of Children.

Now, women form 48 per cent of labour force in the national economy, and many of them take active part in the socio-political activity as Deputies to the Supreme People's Assembly, factory directors, co-operative farm chairmen, Labour Heroes, Doctors, Associate Doctors, technicians, artists and so on.

Reporter: Thank you for your good talking.

The great leader Comrade Kim Il Sung in his study (January 1981)

MANGYONGDAE

Mangyongdae is the spiritual birthplace of our people and the cradleland of revolution which laid the root of the Korean revolution, where the great leader Comrade Kim Il Sung, brilliant revolutionary leader, the sun of the nation and legendary hero, was born and spent his childhood.

The great leader Comrade Kim Il Sung was born into a patriotic and revolutionary family at Mangyongdae on April 15, 1912, when our people were trampled underfoot by Japanese imperialism. There he fostered the lofty aim of revolution while receiving parental education from his early days.

Preserved intact in Mangyongdae are the thatch-roofed house of his birth and the valuable relics associated with his immortal revolutionary exploits and with the shining achievements in struggles of his revolutionary family members.

Now Mangyongdae presents itself as a village-wide revolutionary museum and serves as an excellent school educating our people and women in a revolutionary way.

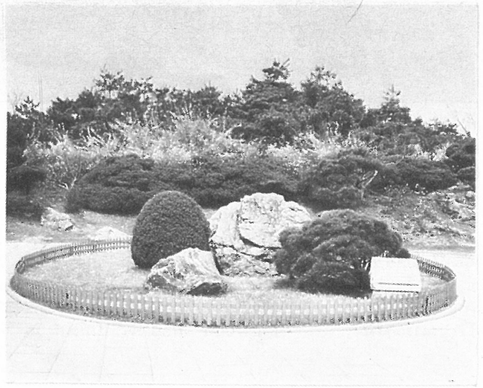
That is why Mangyongdae is visited always by our women and working people and countless foreign revolutionaries and people of many countries throughout the world.

Foreign guests call at the old home in Mangyongdae, the cradleland of revolution, where the great leader was born and spent his childhood

From the pavilion on the Mangyong Hill foreign friends reverentially take a bird's-eye view over Mangyongdae associated with the great leader's revolutionary relics

Sliding rock on which the great leader played with the village children in his infancy

Warship rock where the great leader played at soldiers for annihilating the Japs in his childhood



At this study site the great leader studied hard cultivating the lofty aim of revolution

In his early days the great leader did fishing often at this angling site

Foreign friends plant trees with all their sincerity in commemoration of their visit to Mangyongdae

They grow the flowers with all devotion

Kindergarteners enjoying merry-go-round

Children bask in ultraviolet rays of light. Healthy children are a national treasure.

HAPPY CHILDREN

Tea time

Do you want to be an artist? I, a painter.

Joyful play of the kindergarten children

Women workers step up their work by riding spinner's sliding chairs

TOWARDS THE GOAL OF 1,500 MILLION METRES OF FABRICS

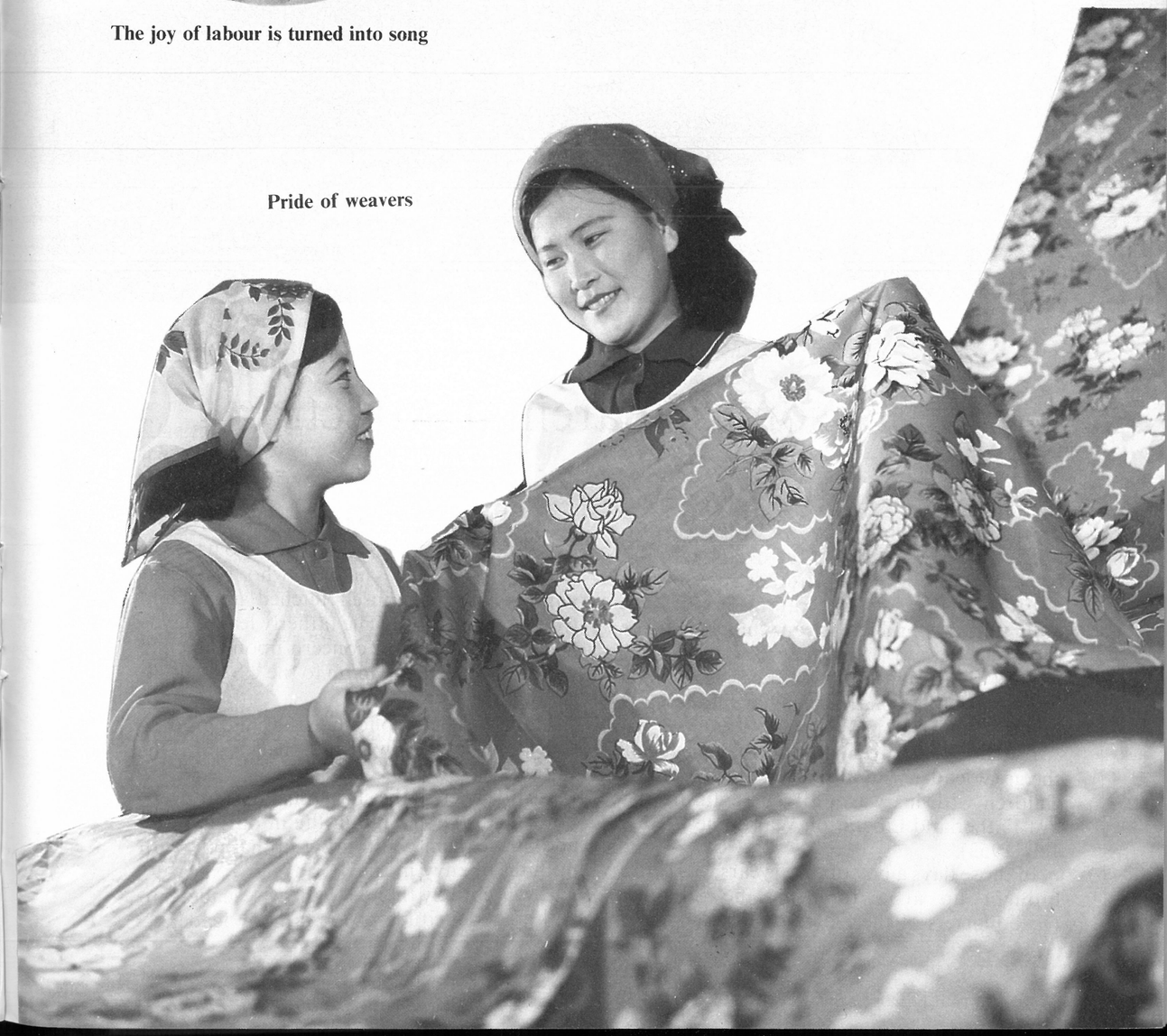
Spinners learn the way of making the round of machines to tend more spindles

During their breathing time, women workers read the reminiscences of the anti-Japanese guerrillas

The joy of labour is turned into song

With a mind of devotion even for a piece of yarn

Pride of weavers



Bosom of Parental Affection

A child is sleeping on a sofa with a toy rifle in his hands, covered with the overcoat of the fatherly leader Marshal Kim Il Sung.

From this picture, you can make out instantly that the child fell asleep while playing in the office room of the great leader Marshal Kim Il Sung and that the fatherly leader put his own overcoat on the sleeping child to keep him warm.

Its painter vividly shows the noble virtue of the great leader who took deep care of all our children with his warm affection during the last Fatherland Liberation War (June 1950—July 1953).

In those days a boy of three years was being brought up at a room in the Supreme Headquarters of the Korean People's Army.

The great leader Marshal Kim Il Sung made the Cabinet adopt a decision to have the State rear all the children who lost their parents, and he himself fetched up a child from an orphanage. The fatherly leader lavished endless love and concern upon the child whose parents fell a victim to the US imperialist aggressive troops.

Under his deep solicitude the child grew up quickly like a flower bud basking in the sunrays.

Really, even in the stern times of fierce war, no orphans led a vagrant life in our country, and all of them could grow up happily with nothing to envy in the world.

It was entirely thanks to the wise leadership and great solicitude of the fatherly leader.

Note

In the Bosom of the Glorious Party

Ten years have already elapsed since I went on the stage.

Each time I look back upon the past days of having grown up under the warm care of the glorious Party centre, I feel my heart overflow with emotion.

It is because the glorious Party centre made me, a once-nameless weaver, enter the world of Juche art, brought me up as a Merited Actress, gave me political integrity, and guides me to brighten it constantly.

I was fond of singing from childhood. But I little dreamt of my aptitude and talent for vocalist. So, I got a job at a textile mill.

My working life was worthwhile, indeed.

I was glad and proud of being a weaver producing fabrics in compliance with a lofty intention of the fatherly leader to amply supply fine suit materials of each season to our people who could not afford even to put on hemp clothes properly in bygone days.

I would sing of such a joy and pride at all times.

As for me in so happiness under the loving care of the fatherly leader and the glorious Party, labour seemed itself to be a song, and the more I sang, the greater delight and pride I found in my labour.

In spite of such a happiness, I was sometimes envious of professional vocalists. But, I could not suggest such a desire to anyone because I was not sure of my musical aptitude and talent.

The last thing I expected, however, happened. Seeing into my inmost desire, the glorious Party centre got me to enter for a professional troupe, valuing my trifling aptitude.

It was really an undeserved honour and pleasure to me, but I felt anxious inwardly on my talent.

The glorious Party centre gave me conviction and courage while inspiring me with deep trust.

One day after the lapse of only three months since my debut upon the stage, the Party centre entrusted me with a task to sing the theme song of the revolutionary film "The Flower Girl" adapted from the immortal classic of the same title. I could not quiet my throbbing heart.

At the thought of such an unmerited trust and glory for me, a fledgling singer—a textile worker of yesterday—my heart leapt with a whirlpool of emotion.

With a firm resolve to repay such a deep trust, I devoted my energetic efforts to vocal rehearsal not only in drill-hall but even on the way or during the time that others took a rest.

The Party gave me a high praise that I sang the film theme song well, and did me another signal honour of taking part in a performance of artists in the presence of the great leader.

I sang a song with intense loyalty to the great leader and the glorious Party centre.

That day, the great leader graciously gave me undeserved words of praise that a new vocal soloist was a good singer.

I was so delighted and excited that I could get no sleep that night.

I was not sure if I sang the song well or not because of my immature preparedness in all respects and insufficient artistic ability.

Along with its ceaselessly solicitous confidence in me, the Party centre led me to do my work well while showing an utmost care for my private life and health with deep affection.

Really, our Party's bosom is broad and warm beyond compare.

Such a blissful care is not confined to me alone. The endless honour and happiness all of our people are enjoying today are solely due to the fatherly leader and the glorious Party centre.

That is why I continue wholeheartedly to sing the song of loyalty, the song of glory and the song of happiness, looking up to the fatherly leader and the Party centre that have provided us with the present blessed life.

Choe Sam Suk,
Merited Actress, Cinema and Radio Music Company

Juche Idea Is a World Outlook That Centres on Man

In his report to the Sixth Congress of the Workers' Party of Korea on the Work of the Central Committee, the great leader Comrade Kim Il Sung said:

"The Juche idea is a world outlook that centres on man, placing man in the centre of all thinking and making everything serve him. It is a revolutionary theory designed to bring about the independence of the working masses."

On the basis of scientific elucidation of the position and role of man in the world, the Juche idea helps people to have a fundamental viewpoint of placing man in the centre of all thinking and making everything serve him.

The essential question of world outlook is what is master governing the world and what plays the decisive role in transforming and developing it.

The Juche idea is based on the philosophical theory that man is master of everything and decides everything.

The philosophical theory of the Juche idea illumines the man's position of mastership in the world.

The world is composed of nature, society and man.

Apart from nature and society, man can neither exist nor live. Man, however, is the master of the world who does not adapt himself blindly to nature and society but reforms and controls them according to his independent aspiration and demand.

The sphere of man's domination over the world becomes wider with the development of the revolutionary struggle and the building of a new society for remaking nature and society, and so, the man's position in the world rises, too.

The philosophical theory of the Juche idea also clarifies that man plays a decisive role in transforming nature and society.

Of course, the objective factor has some effects upon the transformation of nature and society. But they can not be remade without man's activity.

All transformations of nature and society till present day have been brought about by the creative ability of man.

Neither material wealth nor means of living can be created without man.

Like this, the philosophical theory of the Juche idea gives a scientific exposition of the man's position and role in the world, and thus affords the correct outlook on nature and society and teaches the truth that one is responsible for one's own destiny and one has also the capacity for shaping one's own destiny.

The philosophical theory of the Juche idea shedding a new light on the position and role of man in the world is based on a scientific elucidation of the basic feature of man, a social being.

Man is a social being with independence and creativeness.

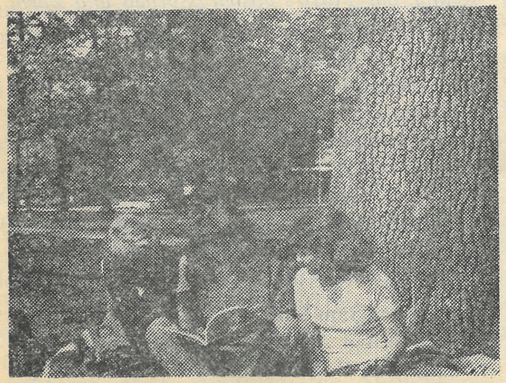
Because he possesses independent ideology and consciousness as well as creative ability, man reforms nature and society purposefully and deliberately.

It is man that reforms nature and society, and it is also man that develops science and technology.

Therefore, man is the master of the world

(Continued on page 33)

Foreign women make a study of the Juche idea



Man Is Master of His Future and Destiny

Today, the world revolutionary people give high praise to the great leader Comrade Kim Il Sung's Juche idea speaking of it as a world outlook that centres on man and a revolutionary theory for realizing the independence of the working masses.

Here are some of foreigners' writings of admiration for the Juche idea.

* * *

"The Juche idea is an important standard respecting the human dignity and people's rights to enjoy a completely happy life.

"The Juche idea is a theory designed to ensure the people's creative activity and free them from economic exploitation.

"Safeguarding people as social beings who carve out their destiny independently and creatively relying on their own strength, the Juche idea furnishes them with a correct theory and weapon with which they can carry out their mission and role in the different stages of revolution.

"Moreover, the Juche idea enables people to decide their genuine independence and nation's destiny by their own hands.

"The Juche idea makes it possible to lay the solid foundation of an independent national economy by opening the way for progress through the presentation of an anti-imperialist revolutionary principle and an independent policy to liquidate colonialism in all spheres and develop their own industry, agriculture and culture.

"The Juche idea rouses common popular masses to the revolution for their liberation and advises them to be masters in building their country independently.

"Great President Kim Il Sung founded the Juche idea by materializing the people's aspiration for independence in the course of the struggle for the cause of emancipating his people and mankind against subjugation and exploitation. That's why the Juche idea becomes such a theory as is espoused especially.

"The Juche idea teaches that in order to liberate the popular masses it is imperative to unite their strength and that once they hold faith in organized capacity they can work out their destiny as the absolute masters of nature, society and their own destiny."

(Octavio Vazquez Velazquez, Member of Colombian Parliament).

"Man fights in defense of his independence discharging his responsibility as the master of the revolution.

"The Juche idea attaches significance to the necessity for man to decide his own destiny by himself.

"Independence is a life and soul of man.

"The great leader Comrade Kim Il Sung said: **'Independence is what keeps man alive.'**

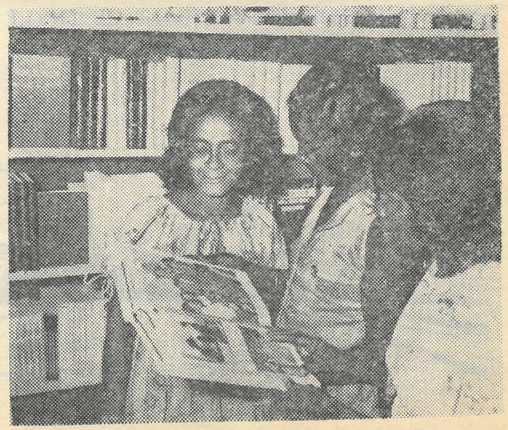
"Man is a social being.

"If he loses political independence, he is virtually dead as a social being. That is why the revolutionaries deem it far more honourable to die in the fight for freedom than to keep themselves alive in slavery.

"The course of social progress is formed of the continual struggle of man for his rights as master of his future and destiny."

(Monica Bassilion, Member of the Political Bureau of the CC of the Socialist Party of Cyprus and Director of the Socialist Women's Movement Department of the Party).

Foreign friends seeing the Korean picture album of the great leader's revolutionary history



Comment on the Report to the Sixth Party Congress

Essence of Three Revolutions and Their Historical Necessity

In his report to the Sixth Congress of the Workers' Party of Korea, the great leader Comrade Kim Il Sung made clear that the ideological, technical and cultural revolutions represent the general line of building socialism and communism and are the basic means of transforming the whole of society in keeping with the Juche idea.

What, then, are the essence and historical necessity of the three revolutions?

ESSENCE OF THREE REVOLUTIONS

The great leader Comrade Kim Il Sung said:

"The ideological, technical and cultural revolutions represent a struggle to give independence to the masses of working people."

As taught by the great leader, the three revolutions find their essence in the struggle to provide independence to the working masses.

The first reason is that the three revolutions are a work to replace the outdated thinking, techniques and culture shackling the independence of the working masses with the advanced ones.

Another reason is that the three revolutions are a work to provide the masses of working people with independent and creative living conditions in the spheres of ideology, technology and culture.

By scientifically elucidating that the three revolutions represent a struggle to provide independence to the masses of working people, the great leader newly clarified that the revolutionary struggle consists not only in the liquidation of the old social system but also in the replacement of the outdated things in the ideological, technological and cultural spheres with new ones.

HISTORICAL NECESSITY OF THREE REVOLUTIONS

The great leader also gave a scientific explication to the historical necessity of the three revolutions.

1) The historical necessity comes from the fact that only when the three revolutions are carried out vigorously, can the masses of working people be freed completely from the shackles of outdated thinking, techniques and culture.

The great leader Comrade Kim Il Sung taught:

"The task of emancipating the masses of working people from class domination and subordination is accomplished through a revolution to remodel the political and economic systems of the old society, and the task of freeing people from the shackles of outdated thinking, techniques and culture is fulfilled through the three revolutions."

In order to realize the independence of the working masses, two major tasks should be solved, that is, a task of emancipating them from class domination and subordination and another task of freeing them from the shackles of outdated thinking, techniques and culture.

The former task is accomplished by way of abolishing the political and economic systems of the old society, and the latter task is fulfilled only through the three revolutions.

For the complete materialization of their independence, therefore, it is necessary to carry through the ideological, technical and cultural revolutions, not to speak of a revolution to remodel the political and economic systems of the old society.

2) The historical necessity of the three revolutions lies also in the fact that only when a working-class party tackles the three revolutions as a strategic task from the very first day of having assumed power, can it build a new society well.

The great leader Comrade Kim Il Sung taught:

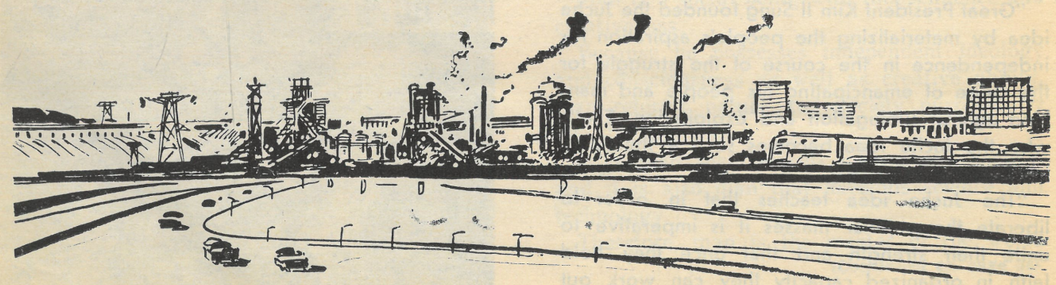
"The ideological, technical and cultural revolutions are a strategic task which must be tackled squarely by a working-class party that assumed power from the very first day of building a new society. Former colonial and semi-colonial countries which have won independence from imperialism and are building a new society, are very backward in ideology, technology and culture, and so it is especially important for them to carry out the three revolutions."

For a working-class party that assumed power to successfully fulfil all the revolutionary tasks arising in the construction of a new society, it should set about the three revolutions as a strategic task from the very first day of building a new society.

It is because the struggle to build a new society is precisely a struggle to remould man and to build a new economy and culture, and a very difficult, complicated work to create new things in the fields of ideology, technology and culture.

Accordingly, to perform such tasks successfully a working-class party that took power must carry out the three revolutions vigorously from the first day of building a new society.

The three revolutions are especially necessary for the former colonial and semi-colonial countries which have won independence from imperialism and are building a new society, because these countries are backward ideologically, technologically and culturally.



(Continued from page 30)

and is the factor that decides everything.

Such a philosophical theory of the Juche idea requires the establishment of the viewpoint of placing man in the centre of all thinking and making everything serve him.

The great leader Comrade Kim Il Sung taught:

"Attaching the greatest importance to people in every respect and serving them—this is precisely the requirement of the Juche idea."

As man is master of all things and decides everything, it is imperative to have the viewpoint of solving all problems arising in the cognition and transformation of nature and society with man as the central factor and making everything serve him.

With such a viewpoint alone, one can set a proper goal and find the correct way to achieve it in the cognition and transformation of nature and society and in the struggle for the revolution and construction.

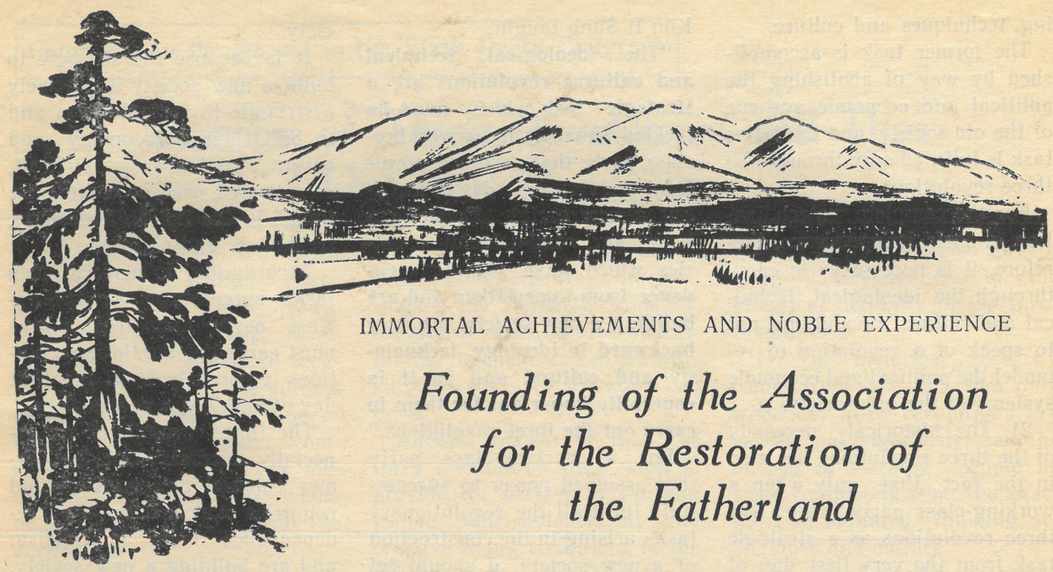
Moreover, man has inexhaustible strength of changing nature and society in conformity with his will and demand. It means there is nothing impossible to attain in the world once his revolutionary enthusiasm and creative activeness are stirred up.

So, only by placing man in the centre of all thinking and making everything serve him, is it possible for man, the most precious and powerful being, to play bigger role in remodelling nature and society.

As seen above, the great Juche idea is the scientific and revolutionary world outlook to remake nature and transform society according to man's independent requirement by making it possible to get the correct viewpoint and attitude towards man.

Helping people have a viewpoint of placing man in the centre of all thinking and making everything serve him on the basis of the philosophical theory that man is master of all things and decides everything—herein lies the fundamental reason why the Juche idea is a world outlook that centres on man.

The Juche idea, a scientific and revolutionary world outlook, initiated by the great revolutionary leader Comrade Kim Il Sung is not only a great ideology enabling the working masses to believe in their own strength and carve out their destiny independently and creatively but also an invincible revolutionary banner leading the revolution and construction to victory.



IMMORTAL ACHIEVEMENTS AND NOBLE EXPERIENCE

Founding of the Association for the Restoration of the Fatherland

May 5 of this year is the 45th anniversary of the founding by the great leader Comrade Kim Il Sung of the Association for the Restoration of the Fatherland (ARF), the first anti-Japanese national united front organization in our country.

Greeting this significant day, our women look back again with deep emotion upon the great leader's immortal revolutionary achievement.

The great leader Comrade Kim Il Sung said: **"With the founding of the Association for the Restoration of the Fatherland, the anti-Japanese national united front movement developed more organizationally, systematically and rapidly on a nationwide scale in close combination with the anti-Japanese armed struggle. It became possible firmly to organize and mobilize all the anti-imperialist forces in the struggle to liberate the country."**

From the first days of his revolutionary activity, the great leader regarded united front as a basic question decisive of victory or defeat in the revolution, and set forth an original line of the anti-Japanese national united front and carried on an unremitting struggle for its realization.

With the coming of the mid-1930s the internal and external situation of our country became very complex.

The Japanese imperialists occupying our country in those days intensified their fascist suppression and economic plunder of the Korean people while hastening the expansion of their aggressive war on the continent. Meanwhile, they ran amuck to stamp out everything belonging to our nation. Thus, racial contradiction between the Korean people and Japanese imperialism became more acute and anti-Japanese sentiments mounted higher day by day among them.

Such circumstances urgently necessitated uniting all the forces against Japanese imperialism into one as never before.

Scientifically penetrating into the prevailing situation, the great leader established on May 5, 1936, the ARF, a permanent anti-Japanese national united front organization, and announced the Ten-point Programme, Rules and Inaugural Declaration of the ARF.

The ARF founded by the great leader was a comprehensive anti-Japanese national united front organization embracing all classes and strata having anti-Japanese sentiments, such as the youth, students, intellectuals, small-property owners, honest national capitalists and men of religion as much as possible, to say nothing of the workers and peasants, and at the same time it was a powerful underground revolutionary organization.

Thanks to the wise guidance of the great leader, the ARF organizational network rapidly expanded and hundreds of thousands of workers and peasants and other anti-Japanese masses of all social standings joined the banner of the ARF in only a few months after its establishment.

This fact showed what a profound confidence and popularity the ARF founded by the great leader enjoyed among our people.

The ARF played a tremendous role in mobilizing and rallying all the patriotic forces of Korea and waging the anti-Japanese war vigorously.

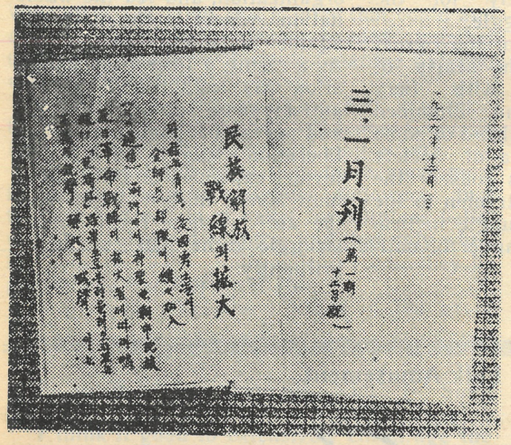
The formation of the ARF was of considerable significance in the anti-Japanese national liberation struggle of our country.

First of all, it became possible to rally the working class and other broad patriotic forces from all walks of life more firmly around the great leader and powerfully push forward the anti-Japanese national united front movement more organizationally and systematically and on a nationwide scale.

Another significance was that the anti-Japanese armed struggle was combined with the anti-Japanese national united front movement more closely and the mass base of the anti-Japanese armed struggle was broadened and strengthened extensively.

The great leader's idea and theory on the united front line and his valuable experiences of their thoroughgoing embodiment constituted precious assets for the active promotion of the revolution and construction by firmly uniting the entire people as a single revolutionary force even under a difficult, complicated situation after the country's liberation, not to mention the period of the anti-Japanese revolutionary struggle.

The monthly Samil Wolgan *(March First), the organ of the Association for the Restoration of the Fatherland, published under the guidance of the great leader*



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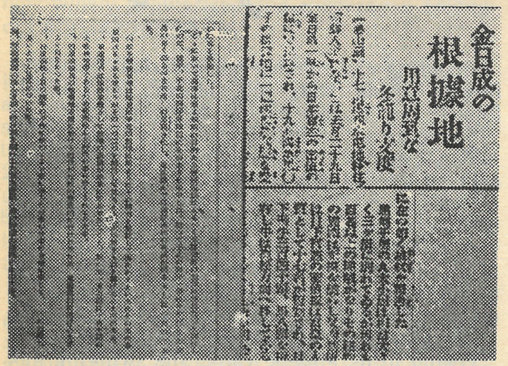

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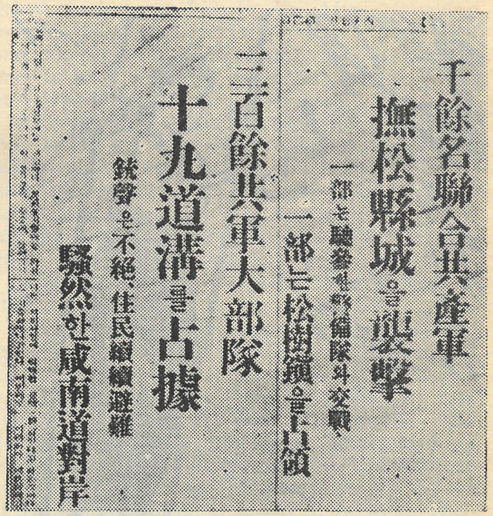

千餘名聯合共產軍
撫松縣城を襲擊
一部は臨江縣に進出
一部は松樹頭を占領
三百餘共軍大部隊
十九道溝を占據
銃聲も不絕、住民續續避難
騷然せる咸南道對岸

Reports of the dailies Kyongsong Ilbo *and* Choson Ilbo *and the secret documents of the Japanese imperialists on the establishment of Mt. Paekdu-san base by the great leader*

Explanation of Proposition

From the Inaugural Declaration of the Association for the Restoration of the Fatherland

In the Inaugural Declaration of the Association for the Restoration of the Fatherland dated on May 5, 1936, the great leader Comrade Kim Il Sung stated as follows:

"If all 20 million of us, united in a body, join the anti-Japanese national-liberation front, those with money contributing money, those with food donating food and those with skill and knowledge devoting their skill and knowledge, whether men or women, young or old, regardless of all distinctions, the Japanese imperialists will be destroyed and our national liberation and independence will be achieved."

The great leader's teaching that those with money should contribute money, those with food donate food and those with skill and knowledge devote their skill and knowledge, is permeated with the idea that the cause of national liberation would be won if the broad masses of all social standings, irrespective of workers, peasants, intellectuals, medium and small traders and industrialists, religious men and nationalists, should firmly unite as one and stand up actively for the anti-Japanese struggle.

This teaching of the great leader's stirred the hearts of Korean people with fiery patriotic spirit and illumined brightly the road ahead of some classes and strata of society going astray, thus roused the whole fellow countrymen to the anti-Japanese struggle in firm unity under the banner of national liberation.

United front is one of important strategic and tactical problems as to winning over the masses and ensuring the decisive influence of the revolutionary forces.

The great leader founded the Association for the Restoration of the Fatherland, an anti-Japanese national united front organization, and led the whole nation wisely to the struggle against Japanese imperialism. As a result, a firm mass foundation was established for the anti-Japanese armed struggle, and our anti-Japanese national-liberation struggle as a whole further expanded and developed onto a new higher stage, and the anti-Japanese revolutionary struggle came out victorious brilliantly.

Folk Amusement

Swinging

In spring and summer when various beautiful flowers come into full bloom amid thick foliage, our women have a swing joyfully.

Swinging of ancient origin is an event of national games and one of the folk amusements enjoyed by our women.

Getting on the footboard of the swing whose both ropes are put up on the boughs, the player vies with another in soaring high into the sky. Since olden times it has been played mostly on the occasion of the *Tano* Festival on the fifth day of May of the lunar month in our country.

There are singles and doubles matches.

Owing to its athletic value, the swinging has developed from a folk amusement into a national game, an effective means of building up women's physical strength.

The great leader Comrade Kim Il Sung taught:

"I think it good to extensively encourage the national games, too, such as seesawing, swinging and a tug of war."

Swinging and some other sporting events are now widely popularized and encouraged among our working women.

They play a match of swinging by way of kicking a bell which is adjustable for its altitude and suspended from the bellpost set up before swing support. The committee of umpire lifts the height of the bell further by 1 m, 50 cm, 20 cm and so on gradually. The ranking of the game is decided according to the record of bell-kicking at the highest altitude with the lowest frequency of swinging for the shortest time.

The swinging promotes the growth of its players' whole body including bone and muscles, and fosters their boldness and bravery as well as the ability of keeping their balance in the space.

In vogue among the entire women, it helps their physical training.

Religious Believers Became ARF Members

There were many religionists in our country who had wide influence among the people in those days when the great leader Comrade Kim Il Sung founded the Association for the Restoration of the Fatherland (ARF).

Most of them were Christians, Chondoists or Buddhists. And the Chondo Religion wielded much power all over the northern part of Korea, in particular. The overwhelming majority of religionists, except a handful of top leaders, were comparatively strong patriotic-minded. They were such a stratum and a force that could and must, on all accounts, be banded together under the banner of the anti-Japanese national united front.

Touching on the work of the ARF organizations with religionists, the great leader Comrade Kim Il Sung said to the following effect:

You must teach them that there must be a fatherland even for religious followers, that there is no freedom of belief for religious believers in a colonized country, and that only when the country wins independence can they be guaranteed freedom of religion.

Keeping in mind these words of the great leader's, many political workers went among religionists and inculcated in their minds the grand conception of the Ten-point Programme of the ARF as well as the national consciousness, thus enhancing their anti-Japanese sentiments and patriotism.

As a result, a number of religionists were merged into the anti-Japanese national united front under the banner of national liberation. Among them were many recruits to the ranks of the Korean People's Revolutionary Army (KPRA).

Not a few high-ranking religionists, too, rose in the anti-Japanese struggle in hearty response to the Ten-point Programme, the great national salvation programme elucidated by the respected and beloved leader. The representative man was Pak In Jin, the then chief priest of the Chondo Religion in South Hamgyong Province. Though born of the propertied class, he had a strong national consciousness and anti-Japanese sentiment as an orthodox adherent to the creed.

It happened one early winter day of 1936.

According to the great leader's teachings on conducting work well with religionists, one political worker met Pak In Jin. After conveying to him the Inaugural Declaration of the ARF and its Ten-point Programme, the worker got knee to knee with him as to the question of the anti-Japanese national united front.

With a hearty support to the ARF documents, Pak asked the worker to communicate his intention in due form to the KPRA Headquarters that he was inclined to join in the anti-Japanese national united front. Furthermore, he expressed his hope of having an interview with the great leader by permission.

Afterwards, the great leader received Pak In Jin.

Having acquainted himself thoroughly with the internal affairs of the Chondo Religion and its believers, the great leader brought home to Pak the purpose of the founding of the ARF and the content of its Ten-point Programme. And the great leader gave him a clear understanding of the stand and attitude of the Communists towards religion and of the reactionary nature of Japanese imperialist policy of religion. Then he persuasively explained the obtaining internal and external situation of those days and the developing course of the anti-Japanese armed struggle and the opinion of the Communists on

Magnificent Objectives

In his report to the Sixth Congress of the Workers' Party of Korea, the great leader Comrade Kim Il Sung referred to the ten long-term objectives of socialist economic construction in the 1980's as follows:

"We must increase production at a high rate in all fields of the national economy, so that in the near future we shall be turning out annually 100,000 million kwh of electricity, 120 million tons of coal, 15 million tons of steel, 1.5 million tons of nonferrous metals, 20 million tons of cement, 7 million tons of chemical fertilizers, 1,500 million metres of fabrics, 5 million tons of sea foods, and 15 million tons of grain and reclaim 300,000 *chongbo* of tideland within the next ten years."

The new ten long-term objectives are a blueprint to bring about such prosperity unprecedented in the long history of our country and mark a milestone in facilitating rapid progress to develop our country into a more economically advanced country in a world-wide sense.

Immediately on the announcement of the long-term objectives, our people and women shouted for joy with boundless emotion and excitement, and their hearts overflowed with hope and confidence in the future.

If the ten long-term objectives are attained, our total annual industrial output value at the end of the 1980's will be 1,000 times as much as in 1946, which means that it will only take eight hours to produce the equivalent of the 1946 industrial output.

Per-capita output of major products in the near future will reach 797 kg of steel, 6,442 kg of coal, 1,079 kg of cement, 372 kg of chemical fertilizer, and 266 kg of sea foods.

Before national liberation of August 1945 per-capita textile output was only 0.14 metre. But it will jump to 80 metres in the 1980's.

Let's look over the growth of agricultural production!

The grain output was only 1,898,000 tons in 1946 right after liberation, and it reached 9 million tons at the end of 1970's, whereas in the near future, our country shall produce 15 million tons of grain in a year.

The ten long-term objectives of socialist economic construction put forward by the great leader are a magnificent programme of economic construction and a far-seeing brilliant scheme which shall expedite a decisive progress in the struggle of our people for the complete victory of socialism.

Our people have advanced forward creating wonder constantly under the wise guidance of the great leader and the glorious Party. On receipt of the grand programme of economic construction set forth by the great leader, they are vigorously dashing toward the peak of the 1980's in the high spirit of Chollima plus speed campaign.

Following the guidance of the great leader and the Workers' Party of Korea, our people and women will never fail to achieve another miracle in the economic construction and bring earlier a bright future.

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the future of the Korean national liberation movement.

Pak In Jin expressed heart-felt sympathy with the great leader's logical words of deep meaning and gave his formal consent to the proposal that the Chondoists should join with the Communists in the anti-Japanese national united front by rallying them round the ARF. And to the great leader he expressed his firm determination to support the KPRA in its military and political activities both materially and morally.

Afterwards, Pak In Jin became a member of the ARF and devoted his all to the work for national liberation, and played a big role in enlisting a large number of Chondoists in the ARF organizations.

Those religionists who had entered the ARF creditably fought to the end for the country's liberation holding aloft the lofty idea of the great leader. So did they for the building of a new society after national liberation.

Explanation

Inheriting and Completing Leader's Revolutionary Cause Is Lofty Duty of Working Class

In his closing address at the historic Sixth Congress of the Workers' Party of Korea held in October last year, the respected and beloved leader Comrade Kim Il Sung said:

"The most splendid success achieved in Party building during the period under review is that there were laid the Party's solid organizational and ideological foundations on which to carry our revolutionary cause through to completion and develop our Party as a Juche party for ever."

It is thanks to the wise guidance of the great leader Comrade Kim Il Sung and the glorious Party centre that the Party's solid organizational and ideological foundations were laid for carrying our revolutionary cause through to the end and developing our Party into an everlasting Juche party.

It shows that our country has brilliantly solved a fundamental problem decisive of the future destiny of the revolution.

The question of inheriting a leader's cause comes up as an important task in the revolutionary struggle of the working class.

It is because, first of all, the revolutionary cause of the working class is, in essence, its leader's cause.

Why so? The reason is that the revolutionary cause of the working class is initiated by its leader, and follows a victorious path to consummation under his guidance.

The revolutionary cause of the working class is, in a word, a revolutionary cause of carrying out the historic mission of the working class, that is, a revolutionary cause of fully realizing the independence of the working masses. It becomes possible only under the leader's guidance.

The leader creates the guiding idea of revolution by correctly reflecting the demand of the times and the desire of the masses, arms the masses with it, unites them into one political force and organizes and rouses them to the revolutionary struggle.

The leader also gives guarantee of carrying forward the revolutionary cause of the working class to consummation and steers it along a short road to triumphant accomplishment.

That's why whether the leader's cause is taken over exactly or not is a matter of importance affecting the future destiny of the revolution as to whether or no the revolutionary cause of the working class is passed on accurately.

The problem of inheriting the leader's cause acquires its importance also because the revolutionary cause of the working class is a long-range cause that should be carried forward through generations far from completing in one generation.

The revolutionary cause of the working class is a cause that can be won only by liberating the working masses from all the fetters of the nature and society and by realizing their full independence. Such a huge-scale historical task can never be fulfilled in one generation.

In addition to its long-range character, the revolutionary cause of the working class is a very arduous and complex one involving a fierce class struggle.

This state of affairs necessitates the uninterrupted inheritance and completion of the revolutionary cause of the leader who clears the path of revolution first and guides it to victory.

How, then, shall the leader's cause be inherited and carried forward to completion? To put in a nutshell, it is accomplished by a successor to the leader.

The successor to the leader is the guider of the party and the masses who wholly takes over the leader's ideology, achievements, method and style of work and dignity, and he is a future leader resolutely defending, inheriting and carrying the leader's revolutionary cause to completion. Accordingly, the successor becomes the leader of the working class substantially.

In order to inherit the leader's cause exactly, it is imperative to safeguard the purity of the leader's revolutionary idea, defend and develop the revolutionary traditions and exploits gained by the leader, and firmly keep the basic orientation of the revolutionary struggle set by the leader. Only by so doing, is it possible to carry the leader's cause to accomplishment properly. Otherwise, the leader's cause would be half done and the continuity of the revolution broken, which shall lead in the long run to endanger the leader's revolutionary achievements.

But, every man cannot take over the leader's cause. The leader's revolutionary cause can be carried forward to brilliant completion only by a distinguished man who is infinitely faithful to the leader, and stoutly defends and brilliantly inherits and develops the leader's revolutionary idea and traditions while leading the revolution and construction with the leader's ideology as a guideline.

Really, who is selected the successor to the leader and who does inherit the leader's cause—that is a key question on which depend the victory of the revolutionary cause of the working class and the future destiny of the revolution.

The General Ideological Mobilization Movement for Nation-Building

In his report on the work of the Central Committee delivered at the Sixth Congress of the Workers' Party of Korea, the great leader Comrade Kim Il Sung said:

"The ideological, technical and cultural revolutions are a strategic task which must be tackled squarely by a working-class party that assumed power from the very first day of building a new society."

To provide complete independence to the working masses, it is necessary to clear away the remnants of the old society from all spheres of social life including politics, the economy, ideology and culture and emancipate the working people from all kinds of domination, subordination and social inequality.

These tasks can be fulfilled only by carrying out the ideological, technical and cultural revolutions.

The great leader taught that the three revolutions are posed as an especially important question for those former colonial and semi-colonial countries which have won independence from imperialism, because of their extreme backwardness in ideology, technology and culture.

When it first began to build a new society after national liberation from Japanese imperialist colonial rule in August 1945, our State put forward the policy of the three revolutions and has since made strenuous efforts to carry it out.

The great leader initiated the general ideological mobilization movement for nation-building as an ideological revolution in the period of building a new society, and led the people energetically to its implementation.

Women turn out in the reservoir reconstruction project right after national liberation

Our developing revolution urgently necessitated this movement in those days.

The agrarian and other democratic reforms were accomplished in a little over a year after national liberation, and the revolution was entering into a new higher stage.

But, the survivals of old ideologies left over by Japanese imperialist colonial rule still persisted in the minds of people.

This hampered the progress of the revolution and the great work of the nation-building.

On the other hand, we had to build a new country under the complex and difficult situation where the US imperialists occupying south Korea and their lackeys were intensifying the move of aggression, subversion and sabotage.

The economic situation of our country was very difficult. Materials, funds and technology were insufficient for rehabilitating the economy that was damaged by the Japanese imperialists when they were put to rout, and the people were still in needy circumstances.

Such being the situation, it was impossible to build a new society without surmounting all difficulties, without believing in one's own strength and without giving full play to one's independence and creativeness.

At the Third Enlarged Meeting of the Provisional People's Committee of North Korea held in November 1946, the great leader proposed the start of the general ideological mobilization movement for nation-building as an ideological revolution to remould the ideological consciousness of the popular masses.

The great leader Comrade Kim Il Sung taught:

"...the general ideological mobilization movement for nation-building is a movement aimed at fostering the patriotism of the people and enlisting all of them in the general mobilization to build a new country."

This movement was a great ideological remoulding movement for the building of a new country and a new society and a patriotic movement of the entire masses combined closely with economic construction.

This movement was the ideological remoulding movement to do away with the survivals of obsolete ideology and bad customs—the evil aftereffects of the long colonial rule of Japanese imperialism—among all functionaries and popular masses and make them acquire the spirit befitting the master of new Korea and vivacious revolutionary traits.

☆

Working people rise in the general ideological mobilization movement for nation-building upholding the teachings of the great leader

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The spirit befitting the master of new Korea and the revolutionary traits mean the revolutionary spirit of unconditionally accepting and carrying through the great leader Comrade Kim Il Sung's instruction and the Party's line and policy, its embodiment; the patriotic spirit of loving the country and people; the revolutionary spirit of self-reliance for settling any matter by one's own efforts; the spirit of overcoming all bottlenecks and difficulties; the revolutionary trait of overfulfilling one's revolutionary task two- or three-fold; the spirit of taking loving care of the state and public properties; uncompromising strife consciousness against irregularities; genuine comradeship of helping and pulling each other forward; and the revolutionary habit of studying.

The general ideological mobilization movement for nation-building was an ideological revolution and ideological remoulding movement designed to wage an ideological education and ideological struggle with such contents and to foster the spirit, trait, morality and fighting strength befitting the master of a new, democratic Korea.

At the same time, it was a patriotic movement of the entire masses to carry on a struggle of remoulding the working masses' ideology and consciousness in close combination with the struggle to accelerate economic construction.

Under the sagacious guidance of the great leader, the general ideological mobilization movement for nation-building made vigorous progress on a nationwide scale.

The study and mass discussions about the policy of the Workers' Party of Korea on the general ideological mobilization movement for nation-building went on actively in every branch and unit.

The vigorous promotion of this movement brought about new changes in the ideological and moral qualities of our people and women.

All officials and working people armed themselves firmly with the great Juche idea of the respected and beloved leader Comrade Kim Il Sung, and the revolutionary traits, vivacious and vibrant, prevailed in the whole society.

For the first time in their history our people came to have a correct understanding of their mission to carve out the destiny of the country in responsible manner.

Thus, the people assumed a new attitude toward the country, toward labour, and toward state and public properties.

Entire people and women energetically carried

Working people come out immediately after liberation to the struggle for rehabilitating factories destroyed by the Japanese imperialists

Oil Painting

Two Drivers—Man and Wife

Here are two tractor-drivers—man and his wife. Parking their tractors along the river-bank they are looking over the vast plain dyed red with the evening glow.

Joy of worthwhile labour spreads over their faces, reliable and high-spirited. Indeed they are full of ambition and optimism.

Now in our country many married couples have been trained as tractor-drivers—the vanguard of rural mechanization—in the "let-all-family-operate-machines movement" initiated by our Party.

Having grown up as the trustworthy new generation under the benevolent affection of the fatherly leader and the Party, they are keeping their flowers of youth and love in full bloom on one and the same road of revolution. They are giving full scope to their energy and talent while helping and pulling each other forward not only at home but also in their proud workplace to free the farmers from arduous and labour-consuming work.

The young couple of drivers always regard it as their greatest happiness and duty to bring a constant joy and satisfaction only to the great leader and the glorious Party centre.

They are dashing forward straight along the road of loyalty with a boundless hope for future under the resplendent rays of the *Theses on the Socialist Rural Question in Our Country* authored by the respected and beloved leader, the theses that shines brighter with each passing day.

The painting powerfully encourages our agricultural working people who have turned out in the battle to hit the goal of 15 million tons of grain in hearty response to the teachings made by the great leader at the Sixth Congress of the Workers' Party of Korea and in his New Year Address for this year.

on a mass struggle for the rehabilitation of the destroyed factories and enterprises and for increased production and economization.

The 1947 national economic plan, the first of its kind in our country, was overfulfilled brilliantly. Women workers of the Sinuiju Textile Mill and the Pyongyang Silk Mill achieved the success of overfulfilling the yearly plan before the end of October.

The general ideological mobilization movement for nation-building was conducted actively among the farmers, too. Our peasant women remarkably increased the yield of grain in farm land provided by the respected and beloved leader, and contributed to the nation-building by donating their sincerely produced rice to the State out of their patriotic mind.

Like this, thanks to the general ideological mobilization movement for nation-building personally initiated and wisely led by the great leader, our people and women acquired the spirit and traits befitting the master of a new, democratic Korea and gave full scope to the revolutionary spirit, which became a mighty driving force in stepping up the revolution and building a new society.

Account of Visit

Toward Higher Goal!

—At the Kusong Textile Mill—

The great leader Comrade Kim Il Sung has taught:

"It is now an honourable revolutionary task for all our Party members and the entire people to advance dynamically along the road shown by the Sixth Congress of the Workers' Party of Korea and carry out its decisions."

It was early in the morning.

Full of vigor, many people walked to and fro the compound of the mill. All their faces shone with joy and high hopes.

"Let us make a general march to carry out the decisions of the Sixth Congress of the Workers' Party of Korea!" "Let us all go ahead with speed campaign!"

While we were turning our eyes to such slogans conspicuous in the morning sun, a sonorous voice from a loudspeaker struck our ears:

"Our spinners who turned out dynamically in the implementation of the decisions of the Sixth Party Congress in hearty response to the teachings of the great leader have overfulfilled their assignments for the first half of this year at 102 percent as of 6 a.m., February 16."

With swelling hearts, we walked in the Spinning Shop. The spacious and light shop was seething with loyal ardor.

Spinners were busy threading their way through the machines in high gear. We looked admiringly at their work, when the shop manager gave us a joyous welcome, and related an episode:

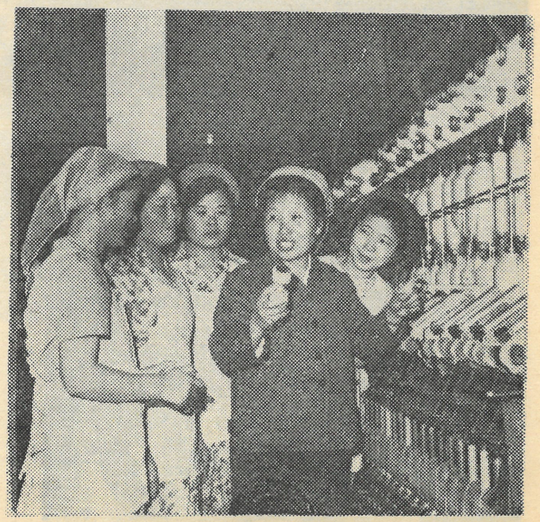
It happened early last year. The workers and technicians succeeded in making spinning machines into high-speed ones by fully displaying the revolutionary spirit of self-reliance and fortitude following the example of the unassuming heroes who devoted their all for the Party and the leader, for the country and the people. As a result, work was made easier and productivity raised several times higher than before.

Not content with this, however, the workers strove hard as ever towards another higher goal....

Now, we found a spinner who was running ceaselessly between the machines wearing a pink kerchief on her head, and showed our appreciation of her effort. Then she said smilingly:

"The harder I work, the greater my pride

Spinners gain in technical skill while learning advanced work method



becomes. So, I feel no fatigue in the least."

Indeed, she was filled with boundless emotion and conviction.

The Sixth Congress of our Party held last October put forth the ten long-term objectives of socialist economic construction to be attained in the 1980's, one of which is to turn out 1,500 million metres of fabrics a year in the near future. This is a brilliant and grand goal which will provide 80 metres of fabrics to each person of our population.

Before national liberation (1945), our per-capita fabric production was 14 cm at most. Now our country will produce more than 571 times as much fabrics as in those days. How wonderful and brilliant this goal is!

That is why the textile workers work hard in full swing with a high sense of honour and pride to their work.

A sea of weaving machines, the high-quality cloth coming out of the machines continuously, the photos of innovators pinned up densely on the honour bulletin board of the three-revolution red flag movement, the flash news put up here and there and the diagram showing the production increase with extending red columns.

No more explanation! Seeing is believing. The animated reality of the Weaving Shop bore an eloquent witness to the loyal passion of the workers and the spirit of speed campaign.

We heard this story from the guide:

Upholding the lofty will of the fatherly leader who is eager to clothe the people better and more with beautiful fabrics, the textile workers are devoting their all to the worthwhile revolutionary work for the country and the people. Among them are not a few title-holders of Labour Hero and Merited Weaver and many labour innovators whose length of service reach over ten or twenty years at a fixed shop. All of them are leading in the van with yet youthful ardor while helping and pulling young workers forward.

At the entrance to the Drawing Machine Shop, we met those workers who were giving cheers before the bold-lettered flash news that introduced model worker Ho Min In: She trained 38 green workers into skilled ones in a space of 4 months.

The guide told us about her:

"That is Ho Min In who is at a loss what to do in the middle of the crowd. She has been working as a drawing machine operator for 20 years or more. As the hitter of her assigned target for the Second Seven-Year Plan within a year, she was the first at the shop to finish the quota for the first half of this year. Also she is sincere in helping others."

Their laudable deeds knew no end:

Paek Wol Suk and Kim Chun Sil as well as their shopmates carried out the work of two- or three-fold every day with a determination to finish their assignments for this year before April 15 by shortening the time of linking yarn together and introducing an advanced method of making the round of machines. But they were not satisfied with this; Kim Song Ok-led workteam members were enlisted into the factory college saying that they could not advance without studying; Many sons and daughters of the employees joined with their parents in the mill with a mind to devotedly keep their post of work for generations. Among them was the daughter of Ko Gum Sun, female Deputy to the Supreme People's Assembly, Labour Hero and Shop Manager....Really similar beautiful stories were too many to enumerate.

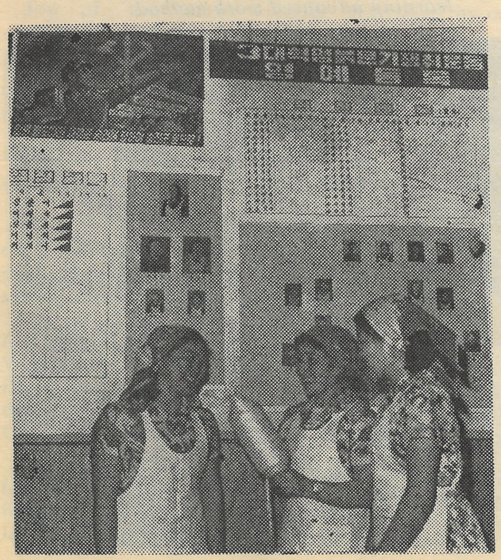
As a matter of fact, in the evening, we saw the textile workers stepping in groups towards the factory college and the hall of culture or an amateur art circle training room with joy and pride of target-hitters of yearly assignments.

Labour Hero Ko Gum Sun, participant in the Sixth Party Congress, said to us:

"We are burning with a single mind to dash towards another higher peak under the banner of the three revolutions, ideological, technical and cultural, in hearty response to the important teachings of the great leader."

Such proud aspects and animated atmosphere could be seen and felt at any workshop and workteam in the mill. Therefore, we could not suppress our mounting joy picturing to ourselves the flag of victory that would flutter on the height of 1,500 million metres of fabrics.

Workers of the First Weaving Shop expand the honoured ranks of innovators through the vigorous Three-Revolution Red Flag Movement



In Morning of June 25, 1950

June 25, 1950 was Sunday. At dawn the rain began to fall from the sky that had clouded over for several days.

On June 24, the preceding day, the great leader Comrade Kim Il Sung had found satisfaction in the grand formal opening of the Paekdusan logging railroad. Saying now that urban and plain dwellers became better off, forestry should be further developed to improve the mountainous peasants' livelihood quickly, he laid out a schedule for beginning a journey of on-the-spot guidance after daybreak.

At the early dawn, however, an official made a report to the great leader on an urgent situation along the 38th parallel.

Under the direct instigation of US imperialism, the south Korean puppet army started a long-prepared all-out armed invasion against the northern half of the Republic at peep of morning.

After receiving the report, the great leader looked down at the map and briefly remarked, **"Rascals are making a perfectly silly attempt."** And he dealt with a sudden turn of events composedly.

The great leader took a step to give warning against the enemy first of all.

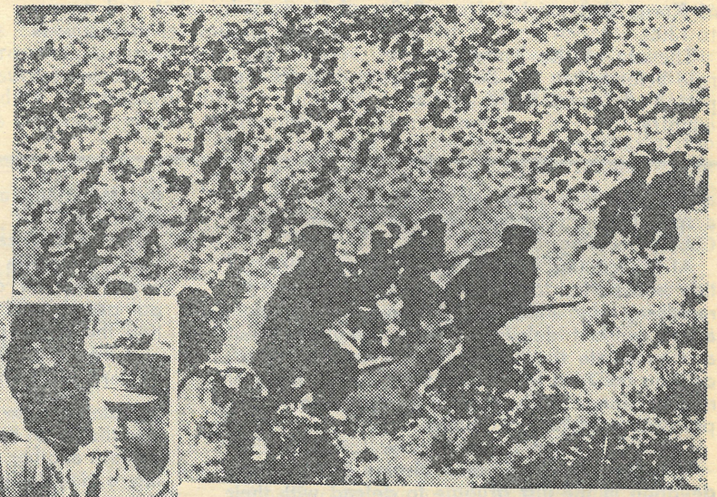
Thus, in the name of the Government of the Republic, the enemy were warned sternly that if they did not stop their war of aggression at once, decisive retaliatory measures would be taken.

On the other hand, the great leader called a meeting of the Political Committee of the Party Central Committee and an emergency Cabinet meeting to discuss the serious state of war in our country.

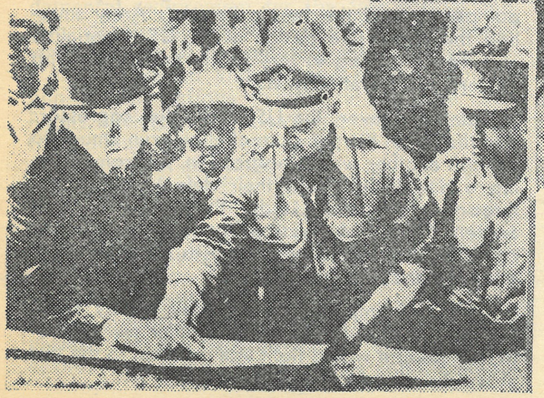
Disregarding our warning, however, the enemy already made an inroad one or two kilometres deep into the region of the northern half of the Republic.

Some people showed worries. It was only five years since the liberation of our country from Japanese imperialist colonial rule, and yet our nation had to make a showdown with US imperialism which boasted of being the "strongest" in the world knowing no history of defeat in its aggressive wars on more than 110 occasions until early 20th century.

Now just at this grave juncture when



The US imperialist aggressors and south Korean puppet clique plot together to start an armed invasion on the northern half of the Republic (in June 1950)



On June 25, 1950 the US imperialists instigated Syngman Rhee traitorous clique to launch armed attack against the northern half of the Republic and thus ignited a criminal war of aggression against our people

Koryo—Unified State

In his report to the Sixth Congress of the Workers' Party of Korea, the great leader Comrade Kim Il Sung put forth a new proposal for national reunification on bringing the north and the south into a confederal state, leaving the ideas and social systems existing in north and south as they are.

And he said it would be a good idea to call the confederal state the Democratic Confederal Republic of Koryo after a unified state that once existed in our country and is well known to the world, and by reflecting the common political aspirations of north and south for democracy.

Then, what sort of country was Koryo?

* * *

As a unified state that once existed in our territory, Koryo was already well known to the world. Koryo was a feudal state of Korea that existed from 918 to 1392.

The era of the Koryo feudal rule belonged to the developing period of feudal history of our country.

Agriculture and handicrafts made progress in Koryo by the creative labour of the sagacious and brave popular masses. With the growth of those production, home and foreign trade became active, too.

The people of Koryo created excellent culture.

They pursued astronomical and meteorological observations and research for agricultural production; they made out a more correct almanac, and carried out observations of the sunspot before any other country else, and recorded it systematically.

The printing craftsmen of Koryo developed the wood-block printing techniques which had already been in practice, and finally invented and used metal types in the first half of 12th century for the first time in the world history of printing culture.

On the other hand, the people of Koryo originated and manufactured gunpowder and various sorts of firearms, which displayed mighty power in the battles against foreign invaders.

Shipbuilding, paper making, silk weaving and industrial arts of various kinds also showed further progress as never before.

In a span of about thirty years from late 10th century to early 11th century, Koryo, relying on the strengthened national power, successfully repulsed hundreds of thousands of the Khitan invaders on three occasions and honourably defended the country.

In the 11th century when Koryo's national strength and economic and cultural progress became known abroad, foreign trade with many countries also got prosperous, and even Arabian merchants came to visit Koryo.

The development of foreign relations and overseas trade gave Koryo high international position, and the people of Koryo enjoyed world-wide fame as a talented and resourceful people, and Koryo as a strong country in military affairs and advanced country in the economic and cultural spheres.

It was from that time that foreigners called our country "Korea" which derived its name from Koryo.

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all were in deep suspense, the great leader made a speech in a rumbling voice at the emergency Cabinet meeting.

At the meeting he declared the firm determination and policy to halt the enemy's advance by repulsing their attack and go over to a counter-attack without delay so as to completely rout and annihilate the US imperialists and their stooges in our land to achieve the cause of national reunification. Next day, he reaffirmed this policy through his radio address.

The great leader Comrade Kim Il Sung said:

"Our People's Army must display gallantry and devotion in the just struggle to defend with their lives the gains of the democratic reforms in the northern half of the Republic, to liberate the compatriots in the southern half from reactionary rule and reunify the country under the banner of the People's Republic."

The People's Army rushed southward, holding the bayonet of revenge and beating the aggressors in order to defend the independence of the fatherland and the freedom and honour of the nation.

Under the sagacious guidance of the great leader Comrade Kim Il Sung, ever-victorious iron-willed brilliant commander and legendary hero, our people and the heroic People's Army smashed the aggressive design of the US imperialists and won a shining victory in the three-year long Fatherland Liberation War.

Today, however, the US imperialist aggressors and the south Korean puppet clique run amuck to unleash another war of aggression, far from drawing a due lesson from their defeat in the past three-year long war. Under the pretext of non-existent "threat of invasion from the north", they ceaselessly stage military exercises amid smoke of gunpowder in south Korea.

If the US imperialists and their lackey Chon Du Hwan clique should ignite another war against us, our people would fight against them to the last as we did 30 odd years ago.

Expansion and Development of Non-aligned Movement and Anti-imperialist Struggle

In his report to the Sixth Congress of the Workers' Party of Korea on the work of the Central Committee, the great leader Comrade Kim Il Sung said:

"What is important at present in opposing imperialism and all other dominating forces and building an independent new world is to expand and develop the non-aligned movement."

To expand and develop the non-aligned movment comes up as a very important problem in opposing imperialism and building an independent new world.

Since its appearance this movement has advanced vigorously upholding the banner of the anti-imperialist struggle. In the course of this struggle it expanded into the broadest international movement rallying hundreds of millions of the world people and a large unmber of newly-emerging nations, and grew into an anti-imperialist, revolutionary force exerting great influence on the world's revolutionary development and into a powerful force that defends peace against war.

It is a momentous requirement for the successful struggle against imperialism to expand and develop this movement.

Only when this movement is expanded and developed can imperialist aggression and intervention be frustrated with success and all international problems be solved in conformity with the demands and interests of the peoples of the newly-emerging countries.

As one of the basic principles of activity in the non-aligned movement, the anti-imperialist struggle was accepted by the member states and reaffirmed at a series of its summit conferences.

The struggle against imperialism is the fundamental requirement for the free socio-economic development and complete economic emancipation of the non-aligned countries.

The aspiration and demand of the people of non-aligned nations to build a new free and happy society and new life meet with a tremendous obstacle owing to the imperialists' manoeuvres of all kinds.

The just demand of the people of the non-aligned nations and newly-emerging countries to establish a new free and equal international order is not fulfilled yet due to the stubborn resistance of the imperialists, supporters of the old international order.

The righteous struggle of the non-aligned nations for the realization of their common desire, purpose and independence is unthinkable apart from the struggle against imperialism.

The expansion and development of the non-aligned movement and strengthening of the anti-imperialist struggle are the need of the present developing situation.

The imperialists carry on their machinations continuously to destroy the non-aligned movement.

The imperialists make no scruple of perpetrating armed intervention, subversion and sabotage in an attempt to split and disintegrate this movement and place its member nations under their control again.

Their intrigue and machinations produce a complex situation among the non-aligned nations and cause a series of hardships and ordeals before this movement.

In such a situation this movement can strengthen and develop only when the non-aligned countries hold aloft the banner of anti-imperialist struggle and successfully smash the imperialists' scheme of aggression and intervention.

Really, holding up the banner of anti-imperialist struggle is a very pressing problem for the non-aligned nations in view of ideal, purpose and actual demand of this movement.

In order to expand and develop the non-aligned movement all its member nations should strictly abide by the fundamental principle of the movement. The non-aligned countries must not tail after or be drawn into any bloc or cause division within the movement or form new blocs. Only then can the non-aligned movement maintain its intrinsic character and materialize the lofty idea of independence against imperialism.

The non-aligned countries should observe the principles of complete equality and noninterference in each other's internal affairs and strengthen unity and cooperation.

They should achieve strong political unity, give active support to each other, closely cooperate in the economic and technical spheres, and help each other in earnest.

They should strive to abolish the old international economic order and establish a new one while fighting to eliminate the privileges and arbitrariness of the great powers in international political affairs, too.

The non-aligned nations will surely build a new independent world by expanding and developing this movement continuously under the banner of the non-alignment and independence.

Fable

Fate of a Raccoon Dog

There lived once an old wolf that grew fat sucking the blood of animals in a forest.

Now, he found it harder to make a living day by day. Because the beasts of the forest came to live in herds without working or treading separately, he had little opportunity of pouncing upon any of them at will.

If he made a pounce upon them, they would strike back in groups.

Especially, he was filled with horror at the collective counterattack of deers with bayonet-like antlers.

The wolf concocted a cunning trick at last.

He prepared a good table and extended his hospitality to a ra-

ccoon dog living in a neighbouring forest.

Then he said:

"My dear neighbour raccoon dog, my palate has altered now.

"Let's all animals live in harmony. Well, the antlers of deers form a source of trouble. They make an ill appearance... As the world has changed, it would be good to take them off...."

Listening to what was said, the raccoon dog thought that the wolf was turning good animal with age....

The raccoon dog sqweezed the hands of the wolf joyfully and made a promise to inform other

animals of the wolf's intention and get along amicably.

Coming back to the forest the raccoon dog went first to a deer.

"Hello, deer. Now, things are not what they used to be. The wolf has become tender-hearted.... So, let's join hands with wolf at ease.

"By the way, your antlers must cause hindrance to your walking through the forest. Take them away, please...."

"What?"

The deer made a grim smile in wonder and gave him an advice:

"What was changed in the world is that the united strength of animals became stronger as never before, which put the enemies in a fix. Even if the wolf gives loose to his tongue with specious promise, his nature is as wolfish as ever.

"Old as he is, his bloodthirsty nature can never change until death. We should, therefore, unite more firmly to foil his evil scheme!"

The raccoon dog, however, gave no ear to the advice and, on the contrary, scoffed at the deer to be foolish.

Then he made a round of call at each house of animals to propagate the wolf's remark.

After deceiving the raccoon dog, the wolf hid in the vicinity of the forest inhabited by the animals, watching a chance of their dispersion. But things did not go on smoothly. Frustration of his trick made him get into a rage.

Meanwhile, he was so hungry that he couldn't endure it any longer.

One day the wolf called in the raccoon dog passing by him.

"Hey, wait! My patience is quite worn out. I cannot choose but eat you so that I may live!"

"Ah! Mr. wolf of changed

taste!... You made the promise to live in harmony for ever...." implored the raccoon dog for mercy.

But, the wild wolf devoured the raccoon dog with his sharp teeth.

No. 19196

In Denmark

Demonstration of Solidarity

"US IMPERIALISTS, WITHDRAW FROM KOREA!"

In Sweden

No. 13632

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Women OF KOREA

No. 3(91) 1981